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A CHAPTER IN AMERICAN CHURCH HISTORY.

BY THE REV. B. B. TYLER, PASTOR CHURCH OF THE DISCIPLES, NEW YORK CITY.

THE moral and religious life of the people of the United States at the close of the eighteenth century was low. Evidence of this fact is abundant. The frontier settlements were made up, in larger part, of unbelieving and immoral people. There was a good element, but it was comparatively weak. The better class of the population was not sufficiently strong to enforce the law. There was much lawlessness and violence in all parts of the South and West. Deism, atheism, and infidelity prevailed almost everywhere to an alarming extent.

There was, even in old Virginia, an almost universal inattention to religion. Little regard was paid to those who were in authority in Church and State. This disregard for men in office is accounted for by the prevalence of a spirit propagated by French soldiers and officers during our war of revolution. The few years at the close of the war have been fittingly characterized as "the critical period in American history." For a number of years after securing their political freedom the American people were on the verge of civil and religious anarchy. Nor is this statement to be limited in its application. Every part of the land was involved. Intemperance was an alarming evil. In 1792 there were consumed an average of two and a half gallons of distilled spirits and wines for every man, woman, and child in the United States. Spirituous liquors of some kind were used regularly by almost all the people—saints and sinners, clergy and laity. Established articles of daily food were whiskey, brandy, and wine. Hospitality was testified by an offer of something to drink. Sots were common of both sexes, various ages, and all conditions.

Duelling was a national vice. The land was red with blood. The use of profane language in ordinary conversation was not regarded as ungentlemanly. The public

whipping-post was thought to be a necessity. Human slavery existed everywhere, and its morality was questioned by only a few. The marriage bond was lax. Advertisements of runaway wives were frequent in the public prints. The general moral and religious condition of the American people may be seen in the following declaration of the General Assembly of the Presbyterian Church in the year 1798:

"Formidable innovations and convulsions in Europe threaten destruction to morals and religion; scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the Old World, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general disreliction of religious principles and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and the institutions of religion, and an abounding infidelity which, in many instances, tends to atheism itself.

"The profligacy and corruption of the public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound."

A special fund was collected and used for the gratuitous distribution of the writings of Tom Paine. Unbelief practically controlled the institutions of higher education in the United States. In some places the students were more familiarly known by the names of prominent opponents of the Christian religion than by their own. It was confidently predicted that Christianity could not survive two more generations. It was thought that the light of true wisdom had just begun to shine on the human race and that ignorance, fear, and religious superstition must in a short time disappear. Be-

lief was darkness ; unbelief was light. It was affirmed that Christianity was a system of fraud enforced upon the people by the priesthood for base purposes. Revelation was destitute of reasonable evidence in its support. Moral obligation was a mere cobweb. Expectations were entertained of a new order of things. The old was ready to vanish away.

In 1795 Socinian ideas drove Jonathan Edwards, Jr., from his church in New Haven, as similar sentiments drove his father from Northampton forty years before. No denomination was altogether exempt from Anti-trinitarian, Arian, Socinian, and Unitarian views. During our colonial history the people were entirely dependent on England for Bibles. No English Bible was printed in America until after the Revolutionary War. Previous to that time the British Government would not permit the Bible in English to be published in her colonies. Bibles were, therefore, expensive and scarce. With the revolt of the colonies it became yet more difficult to obtain the Holy Scriptures. One of the first acts of the American Congress was to purchase an invoice of Bibles.

The preaching almost universally consisted of formal addresses on technical theology. The body of the sermon was made up of speculations, which had no power to produce conviction of sin nor a change of life.

The ministry seemed to aim at nothing else than the enlightenment of the understanding. The fact that human nature is involved in hardness of heart as well as darkness of understanding was overlooked. The ministry spoke much of the "elect of God," of the "predestined to eternal life," of "the foreordained to everlasting death;" but they said little of repentance unto life, of spiritual regeneration, of personal and individual responsibility to God. The heart was left unmoved—the conscience unalarmed. The unconverted did not know, and, of course, did not appreciate their danger. Many of the members of the Church knew nothing of religion as a personal experience.

More than seven thousand, however, had not bowed the knee to Baal, nor worshipped at the shrine of any false God. Realizing the terrible condition of the entire country, the faithful few, here and there, entered into covenants to spend a portion of each month in fasting and prayer.

In some places the third Saturday in each month was a favorite time of meeting to pray for a revival of religion. In other dis-

tricts one half hour at sunset every Saturday and at sunrise every Sunday were observed by prayer for the same object. This sense of need took possession of the best element in all the principal denominations. As a result, a work of grace was begun which stands unsurpassed in the annals of the Church. The revival, so far as the public ministry was concerned, was, in its origin, Presbyterian-Methodist. Two brothers, in the flesh and in the Lord, named McGee, one a Methodist, the other a Presbyterian, in the latter part of the year 1799 started on a preaching tour from Tennessee into Kentucky. Remarkable effects attended their preaching. Families came from distant points and camped in the woods. The services in a neighborhood continued usually from four to six days. All classes and conditions were profoundly impressed. The spiritual awakening reached alike men and women, old and young, white and black, bond and free, the dissolute and moral.

A mighty spiritual power was working among the people. The interest among Christians was intense. Sectarianism and sectarian peculiarities were apparently forgotten. Denominational usages were neglected. At the communion-table all who loved the Lord Jesus united joyfully in partaking of the Sacred Supper. As the evangelists went on their way preaching the good news of salvation, through the crucified Christ, the tide of spiritual influence rose higher and higher ; the feeling became more and more intense.

A report of the good work of the Lord in Tennessee and Southern Kentucky came to the ears of Christian men in the central part of the last-named State.

Barton Warren Stone, a Presbyterian minister living in the far-famed Blue Grass Region, visited the scenes of the great awakening in Logan County, Ky., one of the worst regions, morally, in the State. A much greater work was in progress than he expected to find. Nothing like it had ever been seen in this country. Mr. Stone was satisfied that it was the work of God.

Returning to his home, he placed before his people the principal facts as he had obtained them by seeing and hearing. He was pastor of two churches in Bourbon County, Ky.—Cane Ridge and Concord. At once under his ministry there was an awakening in these churches and in the communities surrounding similar to that which he had witnessed in the southern part of the State. What Mr. Stone saw, and his estimate of the work, with the manner in which it began in the field of his

ministerial effort, can best be presented by the following abridged extract from his life :

"Having heard of a remarkable religious excitement in the south of Kentucky and in Tennessee, I went there to attend a camp-meeting. There, on the edge of a prairie in Logan County, Ky., the multitudes came together and continued a number of days and nights. Worship was carried on in some part of the encampment almost without intermission. The scene was new and strange. It baffled description. Many fell down as men slain in battle, and continued for hours together in an apparently breathless state. After lying thus for hours the gloomy cloud which had covered their faces seemed to disappear, and they would rise shouting deliverance. They would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the Gospel. Their appeals were solemn and heart penetrating. Under such addresses many others would fall down into the same state from which the speakers had just been delivered. Two or three of my particular acquaintances from a distance were struck down. I sat patiently by one of them, whom I knew to be a careless sinner, for hours, and observed with critical attention everything that passed from the beginning to the end. I noticed the momentary revivings, the humble confessions of sins, the fervent prayer, the ultimate deliverance, the solemn thanks and praise to God, the affectionate exhortation to companions to repent and come to Jesus. The effect was that several sunk down into the same appearance of death. My conviction was complete that it was the work of God. Much did I then see that I considered to be fanaticism, but this should not condemn the work. That cannot be a Satanic work which brings men to humble confession and forsaking of sin.

"The meetings being closed, I returned to my congregations. I reached my appointment at Cane Ridge on Lord's day. Multitudes had collected, anxious to hear the news of the meeting I had attended in Logan. I ascended the pulpit and gave a relation of what I had seen and heard. I then opened my Bible and preached from these words : 'Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' On the universality of the Gospel and faith as the condition of salvation I principally dwelt, and urged the sinner to believe now and be saved. I labored to remove their objections, nor was it in vain. The congregation was affected with awful solemnity, and many returned home weeping. Having left appointments to preach in the congregation within a few days, I hurried over to Concord to preach at night.

"At our night meeting at Concord two little girls were struck down under the preaching of the Word, and in every respect were exercised as those were in the south of Kentucky, as already described. Their addresses made deep impressions on the congregation. On the next day I returned to Cane Ridge. I soon heard of the good effects of the meeting on the Sunday before. Many were solemnly engaged in seeking salvation, and some had found the Lord and were rejoicing in Him. Among these last was my particular friend, Nathaniel Rogers, a man of influence in the neighborhood. Just as I arrived at the gate my friend

came up. He shouted aloud the praises of God. We hurried into each others' embrace, he still praising the Lord aloud. The crowd left the house and hurried to this novel scene. In less than twenty minutes scores had fallen to the ground. Paleness, trembling, and anxiety appeared in all. Some attempted to fly from the scene panic-stricken, but they either fell or returned immediately to the crowd, as unable to get away. In the midst of this exercise an intelligent deist in the neighborhood stepped up to me and said, 'Mr. Stone, I always thought before that you were an honest man, but now I am convinced you are deceiving the people.' I viewed him with pity and mildly spoke a few words to him ; immediately he fell as a dead man and rose no more till he confessed the Saviour. The meeting continued on that spot in the open air till late at night, and many found peace in the Lord.

"The effects of this meeting through the country were like fire in dry stubble driven by a strong wind. All felt its influence more or less.

"Soon after we had a protracted meeting at Concord. The whole country appeared to be in motion to the place, and multitudes of all denominations attended. All seemed to unite heartily in the work. Party spirit shrunk away. To give a true description of this meeting cannot be done, it would border on the marvellous. It continued five days and nights without ceasing. Many, very many will through eternity remember it with thanksgiving and praise."*

The account of this portion of the great revival would be imperfect without the following graphic account from the same source of a memorable meeting at Cane Ridge, Bourbon County, Ky., in August, 1801 :

"The roads were literally crowded with wagons, carriages, horsemen, and footmen moving to the solemn camp. The sight was affecting. It was judged by military men that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time in different parts of the encampment without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it. The salvation of sinners seemed to be the great object. All preached free salvation by faith and repentance. A particular description of this meeting would fill a large volume, and then the half would not be told. The numbers converted will be known only in eternity. Many things transpired there which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers. This meeting continued six or seven days and nights, and would have continued longer but provisions for such a multitude failed in the neighborhood.

"To this meeting many had come from Ohio and other distant parts, who returned home and diffused the same spirit in their neighborhoods, and the same works followed."

What were some of the good results ?

The moral changes wrought were marked. Infidels became believers, drunkards became temperate, profane men became prayerful.

* "The Biography of Barton Warren Stone, written by himself, with additions and reflections by John Rogers, Cincinnati, 1847, pp. 34-37.

New churches were organized ; old churches were built up.

The tide of revival influence rose higher and higher until, sweeping over the Alleghany Mountains, almost the entire population along the Atlantic coast was profoundly influenced. The unbelief prevailing in the colleges almost entirely disappeared. The low plane of morals in the community at large was abandoned. The public conscience was quickened. The Rev. B. W. Stone, one of the leading promoters of the revival in its earliest stages, was a slave-owner. He gave his slaves their freedom.

The anti slavery agitation was inaugurated. The temperance reform had its origin in the midst of this awakening. The great Bible and missionary societies were organized during this period. I quote the Rev. Heman Humphrey, D.D.:

"In looking back fifty years and more the great revival of that period strikes me in its thoroughness, in its depths, in its freedom from animal and unhealthy excitement, and its far-reaching influence on subsequent revivals, as having been decidedly in advance of any that had preceded it. It was the opening of a new revival epoch, which has lasted now more than half a century, with but short and partial interruptions, and, blessed be God, the end is not yet. The glorious cause of religion and philanthropy has advanced till it would require a space that cannot be afforded in these sketches, so much as to name the Christian and humane societies which have sprung up all over our land within the last forty years. Exactly how much we at home and the world abroad are indebted for these organizations, so rich in blessings, to the revival of 1800 it is impossible to say, though much every way—more than enough to magnify the grace of God in the instruments He employed, in the immediate fruits of their labors, and the subsequent harvests springing from the good seed which was sown by the men whom God delighted thus to honor. It cannot be denied that modern missions sprung out of this revival. The immediate connection between them, as cause and effect, was remarkably clear in the organization of the first societies, which have since accomplished so much ; and the impulse which they gave to the churches to extend the blessings which they were diffusing by forming the later affiliated societies of like aims and character is scarcely less obvious."*

Out of this spiritual revolution came three Christian bodies : The Christian Church or Denomination, the Cumberland Presbyterian Church, and the Disciples of Christ. In what manner and for what purposes did they come into existence ?

The character of preaching previous to the revival has been mentioned. The discourses during the season of special interest were quite different. The burden of the preaching now was that God loved the

whole world and sent His Son to save men on the simple condition of faith in Him ; that the Gospel is the means of salvation ; that this means is effectual when believed and obeyed ; that while God requires us to believe on His Son He gives sufficient evidence in His Word to produce faith ; that sinners are capable of understanding and believing this testimony and of acting upon it. Sinners were urged to believe *now* and receive salvation. They were taught that they looked in vain for the Holy Spirit as a Comforter, while they remained in unbelief and disobedience. God's willingness to save *now* was pressed on the attention of the unsaved. The fact that men are sinners is sufficient reason for coming to the Saviour. The death of the Son of God was for *all* men. No system of theology was preached. Man is a sinner—Jesus is the Saviour, and salvation is by faith in Him. This was all.

This kind of preaching was to the people like a new revelation. The masses appeared to be awakening from the sleep of ages. They seemed to realize for the first time that they were responsible beings. They saw that to refuse to use the means graciously appointed for the salvation of the lost was inexcusable. But there was an element in the Church displeased with the preaching. Some of the doctrines presented in the revival discourses were supposed to be false. It was evident that they did not harmonize with the generally recognized standards of orthodoxy.

The Confession of Faith was neglected. Some murmured. There was a bit of denominational jealousy also. The dissatisfied brethren began to preach boldly their cherished doctrines. The gauntlet was thrown down. The tocsin of war sounded. The weapons of theological conflict were brought out and burnished. Times of distress succeeded the times of joy. The spirit of debate, of course, soon expelled the spirit of love. The salvation of a lost world was no longer the burden of song and prayer and sermon.

There were five Presbyterian clergymen whose discourses were of the character above described. Their names were : Richard McNemar, John Thompson, John Dunlavy, Robert Marshall, and Barton Warren Stone.

The first-named was arraigned before the Springfield (Ohio) Presbytery for preaching anti-Calvinistic doctrines. His case came at last before the synod. It was understood that McNemar's case was a test. If the decision was against him, his compan-

* "Christianity in the United States," by D. Dorchester, D.D., pp. 378-379.

ions understood that they were also under the same condemnation. Efforts were made to reclaim the accused brethren. An aged and godly minister in laboring with McNemar urged that every departure from Calvinism was an advance toward atheism ! The grades named by him were : From Calvinism to Arminianism, from Arminianism to Pelagianism, from Pelagianism to Deism, from Deism to Atheism !

McNemar and those associated with him were adjudged to be guilty of heresy.

The deposed ministers at once organized another Springfield Presbytery. They also published a book in which they set forth at length their objections to the Confession of Faith. They condemned all authoritative human creeds and expressed their determination to take the Bible alone as the only rule of faith and practice. They went on preaching and organizing churches as if nothing had happened. They took the name Christian as having been given to believers in the beginning by divine appointment.

Only a year passed when the members of the new Springfield Presbytery came together and decided that there was no authority in their only rule of faith and practice for such an organization. They, therefore, proceeded to frame and adopt what they were pleased to call "the last will and testament of the Springfield Presbytery." As a curiosity in ecclesiastical literature, this document is here presented :

"THE LAST WILL AND TESTAMENT OF SPRINGFIELD PRESBYTERY.

"THE PRESBYTERY OF SPRINGFIELD, sitting at Cane Ridge, in the county of Bourbon, being, through a gracious Providence, in more than bodily health, growing in strength and size daily ; and in perfect soundness and composure of mind ; but knowing that it is appointed for all delegated bodies once to die : and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz. :

"Imprimis. We WILL, that this body die, be dissolved, and sink into union with the Body of Christ at large ; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

"Item. We WILL, that our name of distinction, with its REVEREND title, be forgotten, that there be but one Lord over God's heritage, and his name one.

"Item. We WILL, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease ; that the people may have free course to the Bible, and adopt the LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS.

"Item. We WILL, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God

to preach the simple Gospel, WITH THE HOLY GHOST SENT DOWN FROM HEAVEN, without any mixture of philosophy, vain deceit, tradition of men, or the rudiments of the world. And let none henceforth take THIS HONOR TO HIMSELF, BUT HE THAT IS CALLED OF GOD, AS WAS AARON.

"Item. We WILL, that the church of Christ resume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach ; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest ; and that she resume her primitive right of trying those WHO SAY THEY ARE APOSTLES, AND ARE NOT.

"Item. We WILL, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will offering, without a written call or subscription—admit members—remove offenses ; and never henceforth DELEGATE her right of government to any man or set of men whatever.

"Item. We WILL, that the people henceforth take the Bible as the only sure guide to heaven ; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose ; for it is better to enter into life having one book, than having many to be cast into hell.

"Item. We WILL, that preachers and people, cultivate a spirit of mutual forbearance ; pray more and dispute less ; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

"Item. We WILL, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

"Item. We WILL, that the Synod of Kentucky examine every member, who may be SUSPECTED of having departed from the Confession of Faith, and suspend every such suspected heretic immediately ; in order that the oppressed may go free, and taste the sweets of Gospel liberty.

"Item. We WILL, that Ja——, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy PARTYISM. We will, moreover, that our past conduct be examined into by all who may have correct information ; but let foreigners beware of speaking evil of things which they know not.

"Item. Finally we WILL, that all our SISTER BODIES read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

SPRINGFIELD PRESBYTERY, } L. S.
June 28th, 1804.

Robert Marshall,	} Witnesses.
John Dunlavy,	
Richard McNemar,	
B. W. Stone,	
John Thompson,	
David Purviance,	

"THE WITNESSES' ADDRESS.

"We, the above named witnesses of the Last Will and Testament of the Springfield Presbytery,

knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death."

Their reasons for dissolving that body were the following :

"With deep concern they viewed the divisions, and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government. While they were united under the name of a Presbytery, they endeavored to cultivate a spirit of love and unity with all Christians; but found it extremely difficult to suppress the idea that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and a temptation was laid before those who were connected with the various parties, to view them in the same light. At their last meeting they undertook to prepare for the press a piece entitled 'Observations on Church Government,' in which the world will see the beautiful simplicity of Christian church government, stript of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded, that while they continued in the connection in which they then stood, they were off the foundation of the Apostles and Prophets, of which Christ himself is the chief corner-stone. However just, therefore, their views of church government might have been, they would have gone out under the name and sanction of a self-constituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties, sink out of the view of fleshly minds, and die the death. They believe their death will be great gain to the world. But though dead, as above, and stript of their mortal frame, which only served to keep them too near the confines of Egyptian bondage, they yet live and speak in the land of gospel liberty; they blow the trumpet of jubilee, and willingly devote themselves to the help of the Lord against the mighty. They will aid the brethren, by their counsel, when required; assist in ordaining elders, or pastors, seek the divine blessing, unite with all Christians, commune together, and strengthen each others' hands in the work of the Lord.

"We design, by the grace of God, to continue in the exercise of those functions which belong to us as ministers of the gospel, confidently trusting in the Lord, that he will be with us. We candidly acknowledge that in some things we may err, through human infirmity; but he will correct our wanderings, and preserve his church. Let all Christians join with us in crying to God, day and night, to remove the obstacles which stand in the way of his work, and give him no rest till he make Jerusalem a praise in the earth. We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodness in the glorious work he is carrying on in our

Western country, which we hope will terminate in the universal spread of the gospel, and the unity of the church."

The first church organized on the plan of taking the Bible as the only book of faith, and the name Christian as the only family name, was at Cane Ridge, Bourbon County, Ky., in the year 1804.

Congregations similar in character rapidly multiplied. The members entered on the study of the Bible with zeal. It became to them *THE BOOK*. Soon the question of baptism came up. By degrees a preference was expressed for immersion on a profession of faith. Mr. Stone became a believer in immersion while laboring to convince one of his companions, who seemed to be drifting toward the Baptists, of the unsoundness of the Baptist position.

This novel scheme of church life gained rapid acceptance in Tennessee, Kentucky, Ohio, and Indiana.

While these events were taking place in this country, certain parties were being prepared on the other side of the Atlantic, who were destined to visibly affect and change, in some important respects, the peculiar current of theological and religious life in process of development. I refer to the Campbells, Thomas and Alexander, father and son. Thomas Campbell was a minister in the Secession branch of the Presbyterian Church in Ireland. He was restless under denominational restrictions before he came to the United States, in 1807. His standing in his denomination for orthodoxy was such that immediately after his arrival in the United States he found employment in the Presbyterian Church in the State of Pennsylvania.

About a year later his son Alexander, with the family, sailed for the United States. The vessel on which they embarked suffered shipwreck. The members of the Campbell family were rescued and carried to Scotland. Here they remained one year. Alexander Campbell entered Glasgow University as a student. During his sojourn in Scotland he came in contact with the Haldanes and others of like independent spirit and catholic aims. Under their influence Alexander Campbell became more and more dissatisfied with the intense denominationalism of his time. He compared the condition of the Church of Christ as it then existed, divided into sects and parties, with the Church of Christ as it was before the great apostasy. In 1809, or two years after Thomas Campbell arrived in the United

* Biography of B. W. Stone, pp. 51-55.

States. Alexander and the family came to New York. They joined the father in Pennsylvania. Thomas Campbell's mind had been at work on a scheme for the reunion of Christians on a simple evangelical basis, and at the time of the arrival of his son Alexander he was reading the proof of what is known as "A Declaration and Address." Father and son were pleased to find themselves in accord in this declaration of principles, lying at the basis of the proposed union movement. They were, it seems, ignorant of what was going on in Kentucky, Tennessee, Indiana, and Ohio. They did not think of organizing churches. Their proposition was to organize associations somewhat similar to the Young Men's Christian Associations of the present time. These organizations were simply for co-operation in aggressive, evangelistic Christian work. The first society was organized at Washington, Pa., and was known as "The Christian Association of Washington." The proposition was that Christians of all sects, parties, and names should unite in evangelistic work, taking the Word of God alone as their directory.

After a time the question of baptism came up. The Campbells, having investigated the subject, were immersed on a profession of faith in the Lord Jesus. A number of others were at the same time immersed. They had no thought of identifying themselves with any existing denomination, nor had they any intention of organizing a new denomination. By invitation, however, the company of immersed believers which had now come together united with the Redstone Baptist Association, with the understanding that they would subscribe to no statement of doctrine; that where the spirit led they would go. What they read in the Bible as a part of the Christian faith they would receive; whatever duty was enjoined by the Lord Jesus they would attempt to do. Their reception into this association was neither unanimous nor hearty. The Campbells and their friends were soon found to be a disturbing element, especially on the creed question. When a scheme was discovered by which it was proposed to turn them out of the association, they identified themselves with what was known as the Mahoning Association in Ohio. Here they were more at liberty. By and by a motion was made, and prevailed, to dissolve the Mahoning Association. Against this Alexander Campbell protested. He said that this association was neither exercising nor seeking to exercise authority over the churches, and that there was a necessity

for some such means of social and fraternal intercourse, as well as for co-operation in the work of the Master. Meantime Mr. Campbell was gaining a reputation as a scholar, a thinker, a writer, an orator of no mean ability, and a polemic of unusual power. In his journeys, which he made propagating his sentiments, he reached Kentucky, and became acquainted with the movement above described, inaugurated by Mr. Stone and others. Fraternal letters were exchanged. Conferences were held. It was manifest from the beginning that the grand purpose and fundamental principles of Stone and Campbell, with their respective adherents, were substantially the same. A formal union was effected in 1832. This became general in those parts of the country to which Mr. Stone's influence extended. There were some, however, who declined to come into the union. This element, with its descendants, constitutes, in part, what is now known as the "Christian Church"—sometimes the "Christian Denomination." The combined elements, with their descendants, constitute the churches that have come to be known as simply and only churches of Christ, under the general designation of Disciples—Disciples of Christ. Any reasonably comprehensive statement as to the origin of the "Christian Church" requires the mention of two other elements. In 1793 there occurred in the Methodist Episcopal Church what is known as the "O'Kelly Secession." The seceders took the name "Christian," accepting the New Testament as their only book of doctrine and discipline. In the year 1800 Dr. Abner Jones, member of a Baptist church, becoming dissatisfied with the creed of his church and with all denominations, and preferring the Bible alone as his "confession of faith," organized a church of twenty-five members in the town of Lyndon, Vt. In a few years he was joined by ministers from the Regular and Free Baptist churches. These movements were incorporated into and became parts of what is now known as the "Christian Denomination."

In many places the congregations of Disciples are popularly known as Christian churches, and they themselves as Christians rather than Disciples.

The influence of master minds is seen at this point. B. W. Stone and his friends maintained that the name Christian was given by divine authority. Alexander Campbell maintained that the name Christian was originally given as a term of reproach. He thought that there was no one

name imposed on the people of God by divine authority. He preferred the name Disciple as more in harmony with the spirit of the Christ. The subject of the name was considered by neither party as a matter of importance. It was one of the things on which there was an agreement to disagree. It can be seen, however, that in the regions where Mr. Stone's influence was greatest, the name Christian has the preference, while in those parts of the country where Mr. Campbell's influence was dominant the name Disciple is preferred. The object alike of Disciples and Christians was and is the reunion of Christendom by returning to the religion of Jesus as it existed in the Apostolic age.

As a result of what is called the "Great Revival of 1800" came also the Cumberland Presbyterian Church. The origin of this denomination may be described in a few words. The supply of preachers during this intense religious interest was inadequate. At different times a number of exhorters were appointed, and after a trial of their gifts some were licensed to preach. The presbytery did not require of such persons the usual course of classical studies, and also permitted them to except to the doctrine of decrees as expressed in the Confession of Faith. In October, 1802, the Presbytery of Cumberland was formed. The new presbytery met in April, 1803. In 1805 complaints were laid before the synod of irregularity in the matter of ordination on the part of the Presbytery of Cumberland. A committee of ten ministers and six elders was appointed to visit the territory of the disorderly presbytery and investigate the whole matter. The persons who had been irregularly licensed or ordained were asked by the commission to submit to an examination. They refused to do so. The presbytery sanctioned their course. The commission prohibited them from preaching or administering ordinances until they should submit. It was contended that the prohibition was technically powerless. The revival members, as they were called, of the Presbytery of Cumberland memorialized the General Assembly, but in vain. The Assembly sustained the synod and exhorted the recusants to submit. The synod was asked to review this proceeding. The result of the review was a confirmation of all that had been done. The synod dissolved the Cumberland Presbytery. An ineffectual effort was made to bring about reconciliation. In February, 1810, three ministers who had been silenced by the commission organized themselves into a new Cum-

berland Presbytery. In three years a synod was necessary, with three presbyteries and sixty congregations. Nineteen years after the organization of the Cumberland Presbytery a general assembly was constituted. In 1814 an edition of the Westminster Confession and Catechism was published altered to suit the doctrinal conception of the Cumberland Presbytery. This Confession and these Catechisms reject eternal reprobation, limited atonement, and special grace, teach that the atonement was made for all mankind, and that the operation of the Holy Spirit is coextensive with the atonement. The points of difference in the beginning between the Cumberland Presbyterian Church and Presbyterian churches generally were as to the literary fitness of candidates for the ministry, the Calvinistic doctrines of unconditional election and reprobation, and partial atonement.

The growth of the bodies whose genesis has thus been traced—the Cumberland Presbyterian Church, the Christian Denomination, and the Disciples of Christ—has been in every direction steady, and in some directions rapid.

While the chief point of difference between the Cumberland and Transylvania Presbyteries was the scholastic qualification of candidates for the ministry, the Cumberland Presbyterians have been active in establishing and nurturing schools of a high grade. It is claimed that in proportion to numbers and wealth, the Cumberland Presbyterian Church will not suffer in this regard by a comparison with the older Presbyterian bodies. Of the better class of institutions of learning, it will be sufficient to mention in this connection Cumberland University, at Lebanon, Tenn.; Bethel College, at McKenzie, Tenn.; Waynesburg College, at Waynesburg, Pa.; Lincoln University, at Lincoln Ill., and Trinity University, at Tehuacana, Tex. Waynesburg, Lincoln, and Trinity admit young ladies on equal terms with young men. There are also several institutions exclusively for girls owned by or under the patronage of the Church.

The Colored Cumberland Presbyterian Church was formed by the amicable separation of negro members from the Cumberland Presbyterian Church, and their organization into an independent body. The members of this branch of the Cumberland Presbyterian Church are distributed throughout the States of Kansas, Missouri, Illinois, Mississippi, Tennessee, Alabama, and Kentucky.

It was maintained at the time of the

separation of the Cumberland Presbytery from the Presbytery of Transylvania, that the doctrine of decrees, as set forth in the Confession of Faith, was inimical to successful evangelistic work. The Protestants ought, in order to be consistent, to give an example of zeal and efficiency in the evangelization of the people. This, it must be conceded, they have done. Ten years after the organization of the Cumberland Presbytery the new church had spread not only in Tennessee and Western Kentucky, but many flourishing congregations existed in Alabama, Indiana, Illinois, Missouri, and Arkansas. In 1822 their ordained ministers were 46. In 1826 there were 80. In 1827 the number was 114. At the sessions of the synod in 1828 the subject of forming a General Assembly was discussed, and the Cumberland Synod was divided into four. The first General Assembly met in 1829. In 1822, 2,718 persons were converted under the influence of the 46 ministers, which then constituted the ministry of the denomination. In 1826, 3,305 persons were turned to the Lord through the instrumentality of 80 ministers. In the year 1827 there were 4,006 professions. In 1850 there were 500 Cumberland Presbyterian churches, 450 ministers, and 75,000 communicants. In 1870 the number of church organizations was 1,600, number of ministers, 1,116, number of communicants, 80,000. Ten years later there were 2,457 Cumberland Presbyterian churches in the United States, 1,386 ministers, 111,863 communicants.

Work has also been undertaken in the foreign field. The income of the Foreign Missionary Society of the Cumberland Presbyterian Church is about \$20,000 a year. Twenty missionaries are employed. The number of communicants is 600, number of pupils 300, number of conversions per annum 50. The Cumberland Presbyterian Church may well be characterized as a revival denomination. It has contented itself, in the home field, with working in the rural districts and the newer States. Instead of striving for a wealthy membership by proselyting from the older and stronger denominations, the effort has been, from the beginning, in behalf of the unconverted.

The educational institutions under the control of the American Christian Convention, the General Organization of the Christian Denomination, are Union Christian College, located at Merom, Ind.; Antioch College, Yellow Springs, O.; Starkey College, Eddytown, N. Y.; Elon College, Graham, N. C., and Lincoln College, Lin-

coln, Neb. They have one theological seminary, the Christian Biblical Institute, at Stamfordville, N. Y. There are also three institutes or preparatory schools of high grade. The Christian Correspondence College has recently been established in connection with the Theological Seminary. Antioch College is managed by the Christian Educational Society, appointed from the Christians, and by a board of trustees in which the Unitarians have control, which ratifies the action of the Educational Society. The *Herald of Gospel Liberty* is the organ of the denomination and was established September 1st, 1808. Dayton, O., is the place of publication. The *Christian Sun* is published at Raleigh, N. C., and the *Christian Indicator* at Kokomo, Ind. The denomination publishes at its house in Dayton the usual line of Sunday-school quarterlies, lesson leaves, etc. The Christian Denomination is also engaged in the foreign mission field. Two agents are supported in Japan. The Secretary of the American Christian Convention, the Rev. J. J. Summerbell, in a communication now in my hand, claims for the Christians that they constitute the only brotherhood making Christian character the only test of fellowship, that they are the only people using the name Christian exclusively, that credit is due them as the restorers of the original authority of the Bible without a creed or preacher thrown in to interpret its dogmatic doctrines, that they were the first to give the sister equal rights with her brother in institutions of learning, and in the pulpit in modern times, and that they established the first religious newspaper. In 1889 the Christians aided 26 missionaries who preached 2,909 sermons, conducted more than 4,000 meetings, were instrumental in the hands of God in the conversion of nearly 10,000 souls, and in the organization of 15 new churches. The amount of money expended on the home field in 1889 was \$33,667, in the foreign field, \$34,223. The number of communicants is not far from 100,000.

The Disciples of Christ have been characterized from the beginning by evangelistic zeal. In 1850 there were 1,898 congregations of Disciples, known simply as Churches of Christ, 848 ministers, and 118,618 communicants. Twenty years later there were 2,478 congregations of Disciples, 2,200 ministers, and 450,000 communicants. In 1880 the number of church organizations was 5,100, the number of ministers was 3,782, and the number of communicants 591,821. The number of com-

municants at the present time is 800,000. The General Christian Missionary Convention is the national organization of the Disciples for evangelistic work in our own land in places not cared for by the State organizations, of which there are thirty-six. The General Convention has expended about \$200,000 during the last eight years in doing its special work. The average number of converts in a single year by the agents of the General Convention is 10,000. The Foreign Christian Missionary Society was organized in 1875. The income of the society last year, 1890, was \$67,750, and from the beginning about \$600,000. Thirty male and twenty-six female missionaries were employed. Twenty-seven native helpers were supported by the funds of the Foreign Christian Missionary Society. The number of communicants in churches under the fostering care of this organization is 3000. There were more than 600 conversions last year. Number of pupils in foreign mission schools, 400. The principal institutions of learning are Bethany College, located at Bethany, W. Va.; Eureka College, Eureka, Ill.; Kentucky University, Lexington, Ky.; Drake University, Des Moines, Ia., and Butler University, Indianapolis, Ind. The Disciples are in accord with evangelical Christians in holding to, and advocating the points of doctrine regarded as fundamental in our religion.

As above stated, the origin of the Christian Denomination and Disciples of Christ was a desire to promote union among believers. This the Disciples propose to do by urging a return to the religion of Jesus as it existed at the first in the following particulars: 1. Its creed; 2. Its ordinances; 3. Its life. They claim that the only authoritative creed is a belief in Jesus of Nazareth as the Christ, the Son of the living God. It is claimed that on this creed the Church of Christ in Jerusalem, Antioch, Ephesus, Corinth, Philippi, Thessalonica, Berea, and Rome was built. This creed was sufficient then; is sufficient now. The ordinances are baptism and the Lord's Supper. Baptism is administered only to penitent believers and is an immersion in water. The Lord's Supper is observed in the congregations of Disciples on every first day of the week. They have been active in the publication of books, tracts, sermons, and newspapers setting forth their conception of the Gospel. The leading houses are the Standard Publishing Company, Cincinnati, O., and the Christian Publishing Company, St. Louis, Mo. Among the prominent papers may be mentioned the *Chris-*

tian Standard, Cincinnati, O.; the *Christian Evangelist*, St. Louis, Mo.; the *Christian Oracle*, Chicago, Ill.; the *Christian Leader*, Cincinnati, O.; the *Missionary Weekly*, Richmond, Va.; the *Apostolic Guide*, Louisville, Ky.; the *Gospel Advocate*, Nashville, Tenn., and the *Truth*, San Francisco, Cal.

FOR THE MAGAZINE OF CHRISTIAN LITERATURE.

"PROVE ALL THINGS, HOLD FAST
THAT WHICH IS GOOD."

(1 Thess. v. 21.)

THE SERMON PREACHED BY REV. C. H. PARK-
HURST, D.D., IN THE MADISON SQUARE
PRESBYTERIAN CHURCH, NEW YORK CITY,
SUNDAY, MAY 24TH, 1891.

(From original ms. supplied by Dr. Parkhurst.)

IN accordance with an announcement made a week ago I have undertaken this morning to touch some points suggested by the present condition of disquiet in the Presbyterian Church; it might better be said, the present condition of disquiet in the Church at large; for there subsists among the churches that degree of unity and mutual membership that whatever doctrinal disturbance makes itself felt in one communion is certain sooner or later to repeat itself in every sister-communion. Or it can be stated more accurately still by saying that this mental and doctrinal uneasiness is not a matter of denomination; it is a kind of tempest that the whole atmosphere is charged withal, and therefore sweeps across the entire landscape of the thinking world as a storm rolls across a continent, unchecked by the barriers of mountain and river by which the continent may be intersected, unhindered by the walls, fences, and hedgerows by which all its wide area may be checkered into sections, farms, and garden-plots. It is in the air, not in the denomination; cosmic, not local.

Let it be said at this point that we have no purpose of descending into the small details of the matter in hand. Such treatment would comport neither with the time nor the place. The best way of getting ready to handle questions that are in dispute is to revive our own consciousness of the indisputable grounds upon which alone the settlement of disputed questions can securely rest and permanently abide.

It ought now to be premised as a proper approach to what is before us that the dis-

cussion of this morning is not undertaken out of any palpitating anxiety as to how things are going to come out. They are going to come out right. The Lord only knows when, but they are going to come out right. The revered and beloved president of our seminary, in a letter written me just before he left town for the summer on Thursday last, closed with the words, "I exult in the thought that God reigns." There are vast quantities of nerve and staying power in that. As the Prophet Isaiah said, "In quietness and confidence shall be your strength." Tumultuousness and perturbation are atheism along its nether edge. That through which we are passing is to be reckoned as a necessary stage in the history of the evolution of divine truth. Storms in the theological world are as much a part of the theological world as tempests, blizzards, and cataclysms are an essential element in the history and growth of the natural world. This is a live world and it is a growing world; and whether growth be the growth of roots among the rocks, or growth of discovery among the facts of the material world, or the growth of idea in the realm of religious truth, growth is bound to produce rupture. If something grows something has got to give way. The unquiet that prevails ought to make us prayerful, but if there were no unquiet there would be still greater need of being prayerful; for then it would look as though history were run down, and all the push out of the spring: as though God were tired, or the Holy Spirit off on a vacation. So much, then, to indicate the tone in which as Christians our thoughts ought to sing themselves out. The Lord reigneth.

And then, too, we have got not only to trust the Lord, but what is a good deal harder, we have got to love our enemies. These people that are antagonizing us and that we are antagonizing in these earnest and almost bitter days are not wicked people; they are not dishonest people, nor tricky, nor ugly, many of them. The present question is not one of integrity, but of standpoint. The differences that separate us are more constitutional and temperamental than anything else. When I was a boy I remember I once asked the question what the distinction was between New School and Old School? The answer given me was that I had better wait till I grew up, and then I should find out. I am finding out. There are some lessons that can be learned only by personal experiment. Mutual suspicion of the integrity of one another's spirit and purposes is one of the

greatest obstacles in the way of reciprocal understanding and pacification. They are likely to think that we are only half-way Christian because we insist on so much revision, and we are likely to reciprocate and think that they are only half-way Christian because they do not want any revision. It takes a great deal of grace to be able to imagine that a man can think differently from what we do and still be quite honest in thinking it. An illustration of that is afforded by the case of a family, I do not remember where from, but down in the fastnesses of Pennsylvania, or out in the wilds of the West probably—a home mission family that the ladies of our church have very munificently helped in the way of clothing and the like. The head of the family, an uncompromising anti-revisionist, wrote back gratefully and graciously acknowledging what the church had done for him, stating that he had heard of our church as being a staunch representative of revision, and he said that the clothes we sent him came as a surprise and a revelation. "Why," he said, "I feel differently toward revision since I got that box." Why, the dear saint, he didn't suppose that revisionists had enough of the grace of God in them to care whether people went clothed or naked. And that is all around. It was only last year in Saratoga that, when one of the General Assembly representatives from this city took the platform, one of the ladies from the West was heard to say to her companion, "Oh! that is one of those dreadful New York men that believe in changing the Confession of Faith! Won't somebody put him out!" Next to believing in God and in the inspiration of the Scriptures, we need to believe in each other. Paul says, and Paul knows, that the very best thing in all the world is love; and we are going to need quantities of that, or else before the next three years are gone by the Presbyterian Church will be a veritable Hades above ground. In these coming days and years it is going to be exceedingly necessary for us to keep very close to Christ and the blessed spirit of the thirteenth of 1 Corinthians.

At the same time, while we believe that God reigns, and while we are going to do our utmost to love these people with whom we are in conflict—we may not like them, but we are going to do our best to love them—I say that at the same time there are certain positions that we have some of us taken, that we are going to stand by and affirm so long as there is breath in our body to affirm them with. We will do it inside of the

Presbyterian Church if we can; and if we cannot we will do it inside of some other church.

One thing we are going to stand for is the unity of the Presbyterian Church, not by excision but by comprehension. The true strength of a church, like the true strength of a nation, lies not in the monotony of its elements, but in their organized heterogeneity. Rome was strong because of the diversity of the tribal ingredients that went to compose it. England owes her irresistibility in part to the diversified threads of population that are woven into the web of her national unity. We are expecting the same thing from our own American people when once the assimilating process has blended the diverse constituencies, that are gathered into our midst, into one solid and compact whole. Or to transfer the same principle from political to ecclesiastical ground, the strength of the original apostolic twelve was due to differences as well as to resemblances. There were no theological scales and no temperamental yard-stick by which the twelve could have been tried in a way to make them show the same figure. The apostleship was large and broad enough to take in easily eleven men whose only point of unity was their faith in God and their loving belief in His Son, besides Judas Iscariot; and Judas even never ceased to be an apostle by any one's act save his own act. Princeton says that is a careless, ill-advised way of doing these things. If the apostleship had not started before Princeton did there would have been no show for the apostleship; too heterogeneous; no one system that they would all have been willing to pledge themselves to; Peter and John never would have agreed on any theological platform that had more than two planks in it; and when Paul came in everything would have gone all to pieces. The spirit of such an institution as that I have just mentioned is to make theologians just as a machine makes shoe-pegs; just as a baker makes crackers, the same quantity of dough in the cracker before it is put into the oven, and the same stamp put on to the cracker after it is pulled out of the oven. It attempts to secure church unity exactly as the Catholic Church has always tried to secure church unity, by cutting off the legs of those that did not walk in step, and by the abscission of the heads of those that did not think in step; which is the monotony of Sahara Desert, not the unity of a living organism.

And it is passing strange, it is one of the riddles of history, the comfort the Church

has always taken in casting its members out of the synagogue. Even in the old Mosaic days to be a prophet, to see and think where others had not seen and thought before augured for the seer an ignominious death. And then even in Christ's own days the disciples began to rebuke already those who believed in Christ and who did Christ's works, but who declined to train in their particular company. And that has been the history of the Church. The quickest way to fire church enthusiasm is not to show to it a poor sinner for it to convert, but a poor heretic for it to sniff after and run down. I am not speaking of any one century, but of all the centuries of the history of the Church. We raise vast piles of money to convert a man and get him into the Church; but the moment of supreme felicity, the time when enthusiasm flashes up into one compact flame of radiance and heat, is when there is a prospect of getting a man out of the Church. The Church has always fought new ideas. It never subscribes to a discovery in science till it has to. It always widens its conceptions grudgingly and sulkily. When on the frontier between the known and the unknown it has always behaved as though it were scared. And the man who has a new understanding of things is always a hated man. No matter what his character may be, no matter what his integrity, no matter how profound, no matter how willing he might be to lay down his life for the truth as he apprehends it, he is a feared and a hated man. It is wonderfully curious considered just simply as a psychological fact. And they always try to kill him. And they do it as a part of their religious life: they think they are doing God service by killing him, just as Saul thought when he chased the poor Christians up to Damascus. Orthodoxy, history through, has been happy in shedding the blood of heterodoxy. Of course as civilization has advanced, modes of burning and burying alive have been modified and have assumed more æsthetic forms, but there is the same queer impulse back of it all. Take the entire country through, there is not a tithe of the interest felt in the conversion of the world to Christ that there is in seeing what the Church is about to do with a conspicuous doctrinal suspect. The Church does not fellowship new ideas; never did. It has no fondness for altering what it is pleased to call its mind. It does not like to be bothered about the reasons for things. It is like a man going through to his destination on a sleeping-car, who does not like

to be stirred up by the conductor in the middle of the night to show his ticket. We are not saying that maliciousness is the secret of this; but it is an indubitable part of church history. Why, when a recent vote was passed in our presbytery indicating that one of our number would have a chance pretty soon to stand up to the ecclesiastical rack, the moment the vote had been declared I saw one of the oldest and one of the saintliest members of presbytery smile with a smile that was well on toward six inches in length. He is a saint, if there is one in our presbytery, but there was the same spirit in that smile that was in the satisfied faces of the old inquisitors who used to toast heretics over slow fires, and tickle their flesh with hot pincers. It is a conundrum that I have no ethical or psychological solution for. But it is a fact, and the Church is steadily against the man who dares express original convictions, and takes what seems to it a holy satisfaction in seeing him squirm for it. And it is right in the line of that to go on and say that it would have been natural to expect that, before steps were taken looking in the direction of a formal indictment, all possible means would have been used to arrive at a safe conclusion in a quiet way. You would have supposed that before recommending an ecclesiastical trial, which in all probability will not be concluded for years if once prosecution is commenced, it would be natural to suppose, I say, that the committee having the matter under survey and advisement would have felt themselves under solemn obligation to utilize every source of information that was available. A grand jury that should bring in an indictment, with the confession that it had religiously put cotton in its ears to avoid hearing what five out of six available witnesses could testify upon the matter would be beneath the contempt of all men that had a conscience for commonplace, every-day justice. I only refer to this as an illustration of my point that the Church now, as always, has a quick, keen relish for doctrinal prosecution. And this singular desire to see the screws put upon a co-presbyter is made only the more repulsive and absurd by the fact that the suspect in question had just been elected a commissioner to represent presbytery at General Assembly, and that the offence with which he is charged is that of nonconformity with a confession of faith that that same presbytery had but a little time before with large unanimity voted, is no fair expression of our doctrinal convictions and needs a thorough overhauling. For ill-advised, incongruous heresy-sniffing legis-

lation commend me to the recent action of our presbytery. May the quiet of summer rectify the evidently jaded condition of our bodies, and the tangled machinery of our minds; and when the Muse of History composes herself to write the minutes of our procedure may the tears she will shed suffice to obliterate the record.

Let it not be supposed that this church and this pulpit does not recognize the fact that there are certain Christian truths that are to be considered as essential. We do believe in opening the doors widely, but we do not believe in knocking out the whole of the front of the house. And the essential truths are those which Christ by His teaching and living and dying has shown to be essential. We accept no man as Master but Christ. We will be bound by no authority but Christ. We will not be bound by any confession of faith. We will not be bound even by the Bible when it seems to us to contradict Christ; and when Christ bids us love our enemies and pray for them, and the imprecatory Psalms encourage us to curse our enemies and pray against them, I turn my face to Christ and my back to David. My morning and evening lessons from the Psalms I always read from an expurgated edition of the Psalter. In essentials unity, and in non-essentials as much diversity as anybody wants. The question that is on the lips of thousands of young men that are on the threshold of the ministry, and that are looking in the direction of the Presbyterian Church, is, Can I enter the Presbyterian ministry and still retain my intellectual self-respect? Must I pluck out my eyes and replace my brains with sawdust as candidacy for Presbyterian orders? Can I be an independent thinker and be at the same time a loyal Presbyterian?

It is in view of just such interrogatories as those that I go on to express it as my frank conviction that General Assembly stultified itself one year ago, when it bound its Revision Committee to confine its modification of the Confession within Calvinistic lines. Our objection is not to the thing, it is to the name; our objection is to the idea of tying a great Church in a live century and country to a man that has been three hundred years under ground. It touches the spot in a keen, wide-awake man where he keeps his disappointment and his contempt. Perhaps we can never improve on Calvin, but it hurts my feelings to feel that the Church that my heart and life are bound up in is anchored to a cemetery. Theology is not ripe yet; it has great possibilities in it; there is room within it for

infinite expansion in every direction. And it is as fatal to its future to pin it to an old name as it would be to pin science to an old name. The attempt to make of Presbyterianism an aggressive, widening, moving power in the world and yet to brake its wheel with the name of John Calvin or any other name is like getting into your carriage with a crack of your whip and a great show of travel, before you have loosened your horse from the hitching-post. To tie us to the sixteenth century is an attempt to drive the Presbyterian buggy with a hitched horse. And any one who supposes that that kind of a Church in this age of the world is going to draw into its membership a great many people besides children before they commence to think, and old men and women after they have gotten through thinking, is badly mistaken. Start in a bright, live person's mind even a suspicion that there is an incompatibility between the Presbyterian Church and thought at its best and freest and largest, and you have everlastingly damned the Presbyterian Church in the esteem of that man. As old Dr. Van Dyke, a man who, I am told, was not so broad once as not to have had a good deal of room left for expansion, but who is so wide and umbrageous now that some of us who are considerably younger can easily sit under the shadow of his branches—as Dr. Van Dyke said in public a few days ago: “If we cannot have liberty and orthodoxy both let us have liberty and go without orthodoxy.”

Now let me say a simple, careful word about the doctrine of the inerrancy of the Scriptures. I do not suppose there is one member of the session of this Church that has any kind of anxiety as to whether the Bible is absolutely without error or not. I am sure it makes no difference to me either as to the restfulness of my own mind touching the divine reliability of the Scriptures in their wholeness, or as to the assurance with which I press upon men the claims of God and of His Son Jesus Christ as those claims address themselves to us through the Bible. I have no care about the matter one way or the other. We believe that the Bible is inspired by God. We do not believe that God ever told Moses to say that conies chew the cud, because conies do not chew the cud, Leviticus xi. 5 to the contrary notwithstanding. That does not vitiate the Sermon on the Mount. That does not invalidate the proofs of Christ's resurrection. That does not blur the thirteenth of 1st Corinthians. That does not wound Scripture in its vitals any more than paring your nails stops your heart's

beating. The Bible is too big a thing to hang on a coney-peg. Such a matter as that just referred to in Leviticus is to be settled by the biological and hermeneutical experts, not by you and me, unless we have had specific training for it; any more than we are competent without specific training to decide how far it is to the sun, or what the moon is made of. And the scholars are saying it, and saying it almost universally that there are such errors in Scripture as the one I have named. I do not know whether there are; I do not know enough to be able to judge. Of course I can assume that there are not, and that would save a good deal of trouble; but assumptions made in the interests of convenience are always avenged. It may be said again that allow the existence of one error, and where are you going to stop? Now that is simple intellectual cowardice, and a man ought to blush for very shame at the craven impulse to ask such a question. The Bible cannot be buttressed by lying defences. If there are errors sooner or later it will be known, and the more pains we have taken to keep them covered up the more the Bible will suffer in the world's esteem, when once it is known. There is no book in the world that is so worthy of being handled with absolute candor and fearlessness as the Scriptures of the Old and New Testament. And this idea of the possible errancy of the Scripture is no modern innovation emanating from what some would have us consider the black art of the higher criticism. Calvin believed that there were errors in the Bible; and so did Luther and Stier, and Lange and Tholuck; H. B. Smith believed it. If now there are such errors and if it is not according to the Confession of Faith to believe there are errors, then it would seem better to square the Confession of Faith to the facts than to undertake to square the facts to the Confession of Faith. It would be just as well for the facts and a world sight better for the Confession of Faith. If a man says that Leviticus xi. 5 is a mistake, the thing to do is not to prove that he is false to the Confession, but to produce a cud-chewing coney. If Presbyterianism cannot keep out of bed without ignoring its Christian scholars and vituperating its Christian experts, the sooner it gives up the ghost the better, for it will economize medical expenses and save watchers.

Now the special object of these later paragraphs is to protest against quiddling ways of defending God's Word. It is this small, cowardly, pettifogging manner of handling these great matters that is exciting the con-

tempt of people who have brains enough to think, and conscience enough to spot poltroonery and disingenuousness, and that are being led to suspect that religion is one of those things that shows to best advantage when the light is turned down. Some one will say that the manner in which I have this morning dealt with these questions will operate to engender skepticism. I deny it. Before God I deny it. I know what the young earnest men of this period are made of, and I know that if there is anything they loathe and have a sublime right to loathe, it is disingenuousness and evasion in matters of religion; and if there is anything that is calculated to excite distrust of religion and of God's Word, it is to shake and to shiver when investigation begins to come round and turn up the light on its old revered pages. It would take a whole mountain of Gospel preaching to atone for the mischief that has been done by the well-meaning but silly souls that have tried to shoo off the critics from their searching and merciless investigation of the volume of life. The strength of the Word of God is in itself and not in its defenders. To cosset and to buttress it is to defame it. To defend it is to betray it. To uncover it, to offer it to criticism, to throw down the gauntlet and challenge investigation is our grandest and most commanding confession of faith in it. God Almighty cure us of all our small ways and dickering policies, and so put greatness within us that we may be competent to handle great things in great ways, and so kindle His light in our eye that we may be able to find the light that is in His revealed truth, and walk in that light with glad confidence and publish it with triumphant assurance.

CHANGES IN THE WESTMINSTER CONFSSION OF FAITH RECOMMENDED BY THE COMMITTEE ON REVISION, AND PRESENTED TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH AT DETROIT, MAY 21, 1891.

THE alterations, amendments and additions which the Revision Committee is prepared to recommend to the General Assembly are the following :

CHAPTER I.

OF THE HOLY SCRIPTURE.

V. We may be moved and induced by the testimony of the Church to an high and

reverent esteem for the Holy Scripture. *And the truthfulness of the history, the faithful witness of prophecy and miracle, the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God ; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts.*

[The words italicized are new. No other changes are made.]

CHAPTER III.

OF GOD'S ETERNAL DECREE.

(Revision.)

Sections I and II unchanged. Sections III and IV stricken out; and Section V amended so that Section III will read :

III. God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes, moving Him thereunto; and all to the praise of His glorious grace.

Section VI remains unchanged and becomes Section IV. Section VII was amended and becomes Section V, and is as follows :

V. The rest of mankind, God was pleased according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, *not to elect unto everlasting life, but to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice ; yet so as thereby neither is any limitation put upon the offer of salvation to all upon condition of faith in Christ ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer.*

VI. Section VIII remains unchanged and becomes Section VI.

(Old.)

III. By the decree of God for the manifestation of His Glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen, in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth [for the glory of His sovereign power over His creatures, to pass by], and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.

[Section III of the revision contains no new matter, but consists of Sections III, IV and V of the old chapter, recast. Section V of the revision is Section VII of the old chapter changed by the addition of the

words in italics and by the omission of the words in brackets in Section VII.]

CHAPTER IV.

OF CREATION.

(Revision.)

I. It pleased God, the Father, Son, and Holy Ghost for the manifestation of the glory of His eternal power, wisdom and goodness, in the beginning, to create of nothing *the universe*, and all things therein, whether visible or invisible, and all very good. *The heavens and the earth, with all that they contain, were made by Him in six creative days.*

(Old.)

I. It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom and goodness, in the beginning, to create, or make of nothing (the world) and all things therein, whether visible or invisible, in the space of six days, and all very good.

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

(Revision.)

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all that is *spiritually* good, and wholly inclined to evil, do proceed all actual transgressions. *Nevertheless the Providence of God, and the common operations of His Spirit, restrain us from much that is evil, and lead them to exercise many social and civil virtues.*

(Old.)

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

III. Man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth *by His word and Spirit* unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved, and promising to give, unto all those that are ordained unto life, His Holy Spirit, to make them willing and able to believe.

[The only change in the foregoing section is the addition of the words in italic. The only change in the following section is the omission of the words in brackets.]

Section IV was stricken out, Section V becomes Section IV. The words in the last line, "and is called the Old Testament," were stricken out.

IV. This covenant was differently administered in the time of the law, and in the time of the Gospel; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were, for that time, sufficient and efficacious, through the oper-

ation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation [and is called the Old Testament.]

[Section IV, which was stricken out, is as follows:]

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

Section VI becomes Section V. In line nine, the words "and is called the New Testament" were stricken out.

V. Under the Gospel, when Christ, the substance, was exhibited, the ordinances, in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fullness, evidence and spiritual efficacy, to all nations, both Jews and Gentiles [and is called the New Testament]. There are not, therefore, two covenants of grace, differing in substance, but one and the same under various dispensations.

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

V. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied *Divine* justice, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto Him.

[The only change in the foregoing section is the substitution of the word *divine* for the phrase "of His Father."]

The chapter "Of the work of the Holy Spirit," becomes Chapter IX.

CHAPTER IX.

OF THE WORK OF THE HOLY SPIRIT.

I. The Holy Spirit, the third Person in the Trinity, being very and eternal God, the same in substance with the Father and the Son, and equal in power and glory,¹ is together with the Father and the Son to be believed in, loved, obeyed and worshiped throughout all ages. 2—I Matt. iii. 16, 17; xxviii. 19; John xiv. 16, 17; I Cor.

ii. 11; 2II Cor. xiii. 14; Gal. v. 22, 25; Eph. iv. 4-6; Heb. ix. 14.

II. The Holy Spirit, who of old revealed to men in various ways the mind and will of God, hath fully and authoritatively made known this mind and will in all things pertaining to life and salvation in the sacred Scriptures,¹ holy men of God speaking therein as they were moved by the Holy Ghost;² and these Scriptures being so inspired, are the infallible Word of God, the supreme rule of faith and duty,³—II Cor. ii. 10-13; Heb. i. 1, 2; John xvi. 13; 2Acts i. 16; II Tim. iii. 15, 16; II Peter i. 21; 3I Thess. ii. 13; John v. 39; Col. iii. 16.

III. The Holy Spirit, the Lord and Giver of life, is everywhere present among men, confirming the teachings of nature and the law of God written on the heart, restraining from evil and inciting to good; and is the source of all the wisdom, virtue and reverence for God found in men, and of all the peace and good order in society; thus preparing the way for the Gospel wherever it is preached.¹ He everywhere accompanies the Gospel with his persuasive energy, and urges its message upon the unregenerate, enlightening their minds concerning divine things, quickening their consciences, and drawing them by his grace, so that they who reject the merciful offer of the Gospel are not only without excuse, but are also guilty of resisting the Holy Spirit.²—1Joel ii. 28; John i. 9; Rev. xxii. 17; Rom. x. 18; Rom. i. 19, 20; ii. 14, 15; 2John xvi. 8; Isa. lxiii. 10; Acts ii. 16-18; Acts vii. 51; xxiv. 25; Heb. x. 29.

IV. The Holy Spirit is the only efficient agent in applying and communicating redemption. He effectually calls sinners to new life in Christ Jesus, regenerating them by His almighty grace, freeing them from the bondage of sin and death, and persuading and enabling them to embrace Jesus Christ by faith.¹ He dwells in all believers as their Comforter and Sanctifier, and as the Spirit of adoption and of supplication,² leading them into all the truth, making the means of grace efficacious in their edification, strengthening them for all duty, sustaining them in all affliction,³ and performing all other gracious offices by which they are sanctified, sealed, and made meet for the inheritance of the saints in light.—1John iii. 5; II Cor. v. 5, 17; Rom. viii. 2; I Cor. xii. 3; II Cor. vii. 10; 2John i. 12; xiv. 17; Rom. viii. 15, 26, 27; 3Gal. v. 5, 22; Jude v. 20, 21; Eph. iii. 16; iv. 30; II Thess. ii. 13; Col. i. 12.

V. By the indwelling of the Holy Spirit all believers are vitally united to Christ,

who is the Head, and are thus united to one another in the Church, which is His body.¹ He calls and anoints ministers for their holy office. He also calls and qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members.² He gives efficacy to the word and to the ordinances of the Gospel; keeps the Church from apostasy, revives it in times of declension, and enables it to bear effectual testimony to the truth.³ By Him the Church has been and will be preserved, increased, and purified, until it shall cover the earth, and at last be presented to Christ a glorious Church, not having spot or wrinkle, or any such thing.⁴—II Tim. iii. 15; Eph. i. 22, 23; iii. 10; iv. 16. 2Acts xiii. 2; I Cor. ii. 4. 3Eph. iv. 3, 4; I Tim. iv. 1; Joel ii. 28; Acts ii. 17; Matt. xxviii. 18-20. 4Eph. v. 27; Rev. v. 11-13; xi. 15.

[The foregoing chapter is entirely new.]

CHAPTER (IX) X.

OF FREE WILL.

(Revision.)

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether *disposed* to that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto. *Yet is his responsibility as a free moral agent not thereby impaired.*

(Old.)

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether [averse from] that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

[The changes in the foregoing section are indicated by the italics. The last sentence is entirely new.]

The chapter "OF THE UNIVERSAL OFFER OF THE GOSPEL," becomes Chapter XI, and the number of all succeeding chapters is increased by two.

CHAPTER XI.

OF THE UNIVERSAL OFFER OF THE GOSPEL.

I. God so loved the world that He provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man: and He doth freely offer this salvation to all men in the Gospel.²—1Rom. i. 16; II Cor. v. 19; Eph. i. 10; Col. i. 20; Heb. ix. 26; x. 14; I John i. 7; ii. 2; 2Luke 24, 47; Acts ii. 35; xiii. 47; Col. i. 23.

II. The Gospel declares the love of God

for the world,¹ and His desire for the salvation of all men.² It sets forth fully and clearly the only way of salvation, which is through Christ alone;³ promises that all who truly repent and believe in Him shall be saved;⁴ commands, exhorts and invites all to embrace the offered mercy; and urges every motive to induce men to accept its gracious invitations.⁵ This free and universal offer of the Gospel is accompanied by the Holy Spirit,⁶ striving with and entreating men to believe on the Lord Jesus Christ.—1 John iii. 16; 1 John iv. 14; 2 Ezek. xxxiii. 11; Matt. xxiii. 37; Luke xix. 41, 42; 1 Tim. ii. 4; 3 Isa. liii. 5; Matt. i. 21; Luke ii. 30-32; 1 Cor. i. 30; iii. 11; 1 Tim. ii. 5, 6; iii. 16; 4 John v. 24; vi. 47; xx. 31; Acts ii. 38; iii. 19; x. 43; xvi. 31; Rom. x. 9-11; 5 Isa. lv. 1-3; Matt. xi. 28-30; Mark i. 15; viii. 36; Luke iv. 18; John vii. 37; Acts xvii. 30; II Cor. v. 20; 6 John xvi. 8-11; Acts ii. 17; x. 44, 45; xvi. 14; 1 Cor. ii. 4; Titus iii. 5, 6; Heb. ii. 4; Rev. xxii. 17.

III. It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions.¹ Great guilt and danger are incurred by delay or neglect.² And they who continue to disobey the Gospel perish by their own fault and are wholly without excuse, because they have resisted the Holy Spirit and rejected God's gracious offer of eternal life.—1 Matt. iii. 2; Luke ix. 61, 62; xiii. 24, 25; II Cor. vi. 2; Heb. iii. 13, 15; 2 Matt. vii. 24-27; xxv. 10; Luke xii. 20; xiv. 18; Acts xxiv. 25; Heb. ii. 1-3; xii. 25; 3 Prov. i. 24-26; John iii. 18, 19, 36; Acts vii. 51; Rom. ii. 4, 5; II Cor. ii. 15, 16; iv. 3, 4; II Thess. i. 8, 9.

IV. As there is no other way of salvation than that revealed in the Gospel,¹ and as in the divinely established and ordinary method of grace, faith cometh by hearing the Word of God, Christ hath given to His Church the written Word the Sacraments, and the Ministry; endowed her with the Holy Spirit, and commissioned her to go with His Gospel into all the world and to make disciples of all nations.² It is, therefore, the duty and privilege of all believers to sustain the means of grace where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the Kingdom of Christ throughout the whole earth.—1 John viii. 24; x. 9; xiv. 6; Acts iv. 12; 2 Matt. xxviii. 19, 20; Mark xvi. 15; Acts i. 8; viii. 4; xxvi. 16-18; Rom. i. 14, 15; x. 14, 15, 17; xvi. 25, 26.

[The foregoing chapter is entirely new.]

CHAPTER (X) XII.

OF EFFECTUAL CALLING.

(Revision.)

(Old.)

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive in the act of regeneration wherein, being quickened and renewed by the Holy Spirit, he is enabled to answer God's call, and to embrace the grace offered and conveyed in it.

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive [therein, until] being quickened and renewed by the Holy Spirit, he is thereby enabled to answer [this] call, and to embrace the grace offered and conveyed in it.

[The italics in the revised section indicate the changes made in the words in brackets in the old section.]

III. All infants dying in infancy, and all other persons, who, from birth to death, are incapable of being outwardly called by the ministry of the word, are redeemed by Christ, and regenerated by the Spirit, who worketh when, and where, and how He pleaseth.

III. [Elect] infants, dying in infancy, are regenerated and [saved] by Christ through the Spirit, who worketh when, and where, and how He pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

[Section III has been recast. The chief change is in the substitution of *all infants* for "elect infants."]

IV. Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet *inasmuch as they never truly come to Christ, they cannot be saved; neither is there salvation in any other way than by Christ through the Spirit, however diligent men may be in framing their lives according to the light of nature, and the law of that religion they do profess.*

IV. Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet never truly come to Christ, and [therefore] cannot be saved; [much less can men, not professing the Christian religion,] be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may be very pernicious, and to be detested.

[The foregoing section has been recast. The changes are indicated by italics in the revised and brackets in the old section.]

CHAPTER (XI) XIII.

OF JUSTIFICATION.

I. Those whom God effectually calleth, He also freely justifieth; not by infusing righteousness into them, but by pardoning their sins; and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith (they have, not of themselves, it) is the gift of God.

The words in parenthesis were stricken out, so as to read *which faith* is the gift of God.

III. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to *Divine* justice in their behalf. Yet inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

In line three *Divine* is substituted for "His Father's" justice.

CHAPTER (XIV) XVI.

OF SAVING FAITH.

I. The grace of faith, whereby *sinners* are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

[The only change in the foregoing section is the substitution of *sinners* for "the elect."]

CHAPTER (XVI) XVIII.

OF GOOD WORKS.

(Revision.)

VII. Works done by unregenerate men, although they may be things which God commands, and of good use both to themselves and others; and while their neglect of such things is sinful and displeasing unto God, yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore *not free from sin*, and cannot be accepted of God, or make a man meet to receive grace from God.

[The phrase *not free from sin* is substituted for "sinful;" the other italicized words are new matter.]

CHAPTER (XXI) XXIII.

OF RELIGIOUS WORSHIP AND THE SABBATH DAY.

(Revision.)

IV. Prayer is to be made for things lawful; *for the forgiveness of all sins except the sin unto death*; and for all sorts of men living, or that shall live hereafter; but not for the dead.

[The changes are indicated by the italics.]

(Old.)

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore (sinful), and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

CHAPTER (XXII) XXIV.

OF LAWFUL OATHS AND VOWS.

VII. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respect [popish], monastical vows of perpetual single life, professed poverty, and regular obedience are so far from being degrees of higher perfection that they are superstitious and sinful snares, in which no Christian may entangle himself.

The word "popish," in line five, was stricken out so as to read "monastical vows," etc.

CHAPTER (XXIII) XXV.

OF THE CIVIL MAGISTRATE.

III. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the Kingdom of Heaven; or in the least interfere in matters of faith. Yet, as [nursing fathers] it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in His Church, no law of any commonwealth should interfere with, let or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people in such an effectual manner as that no person be suffered, either upon pretense of religion or infidelity, to offer any indignity, violence, abuse or injury to any other person whatsoever; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance.

The words "as nursing fathers," line four, were stricken out.

CHAPTER (XXIV) XXVI.

OF MARRIAGE AND DIVORCE.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent, yet it is the duty of Chris-

tians to marry only in the Lord. And therefore such as profess the true religion should not marry with infidels, *nor with the adherents of false religions*, neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life.

[The phrase in italics is substituted for "papists or other idolaters."]

CHAPTER (XXV) XXVII.

OF THE CHURCH.

VI. There is no other head of the Church but the Lord Jesus Christ, *and the claim of the Pope of Rome to be the vicar of Christ, and the head of the Church universal, is without warrant in Scripture or in fact; and is a usurpation dishonoring to the Lord Jesus Christ.*

[The following is the old section.]

VI. There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

CHAPTER (XXIX) XXXI.

OF THE LORD'S SUPPER.

II. In this sacrament, Christ is not offered up to His Father, nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of Himself by Himself, upon the cross, once for all and a spiritual oblation of all possible praise unto God for the same: so that the *Roman Catholic doctrine of the sacrifice of the mass* is most abominably injurious to Christ's one only sacrifice *for sin*.

[The words in italic take the place of "popish," and of "for all the sins of the elect."]

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own [damnation]. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

For *damnation*, line four, "condemnation" was substituted.

CHAPTER XXX (XXXII.).

OF CHURCH CENSURES.

II. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have *ministerial and declarative* power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

THE RECONSTRUCTION OF METHODIST THEOLOGY.

From *Zion's Herald* (Methodist Episcopal), Boston, June 3.

ONE may risk something in saying that the theology of the Christian Church, because of its lack of unity and of coherency, because of its complexity, ambiguity, and incompleteness, needs to be rewritten; but the recognition of the fact is the first condition of improvement. It is not enough to characterize general theology as narrow, chaotic, antique, mediæval, and inefficient; we must add that it fails in its representation of absolute truth, and it does not properly symbolize progressive Christian thought. We do not overlook its virtues, or forget its services; we recognize its birth-marks in the apparent necessities of Christian faith, and its many-hued developments in the successive epochs of church history; we also recognize the irresistible force of its influence in all ages on culture, science and philosophy until they in reactionary mood have declared their independence and now demand from the church some correspondence to their ideals of truth, and especially to alleged results in their own spheres of investigation. The hour is at hand, therefore, for a consideration of the proposition to broaden the basis of current theology.

The proposition, if of any worth, should apply to denominational systems as well as to the subject in its largest aspects; to the Twenty-five and the Thirty-nine Articles of Religion as well as to the Nicene Creed and the Westminster Confession; for it may be true that a particular dogmatic system may be more objectionable and require more transformation than the general body of divinity around which the ages have crystallized their faith. It is not a Methodist theology that is wanted any more than a Methodist geometry, or a Methodist chemistry, but

A THEOLOGY OF UNIVERSALISTIC PROPERTIES,

adapted to all churches, all schools, all thought, all men. A geometry, a chemistry, that is national, or racial, or sectarian, would be valueless; it must be universal, applicable to all climates, all conditions, and all peoples. As the Scriptures are universal in their teachings, recording truth for all men, so the dogmatic system built upon them must avoid the limitations of a single period, the necessities of denominationalism, and the bias of the pre-judgment of centuries which has ever given the truth a narrow and individualistic form. It must also be evident that denominational theologies are an obstacle both to the apprehension of truth in its wholeness and to the unity of the saints in church relationship and activity. It is useless to claim that either an Arminian or a Calvinian appropriates the entire truth of God, for, though revealed in the written Word, each studies it from a view-point that makes the full disclosure of its beauty and significance to his own mind an impossibility. So long as difference of view continues, unity of faith, and therefore unity of action, are out of the question.

Considering the subject in this abstract way, we are forced to the conclusion that theology needs to broaden at the base, and in its reconstruction to regard less the interests and peculiarities of sect-life than the commanding interests of the race. This suggestion may seem to be more speculative than practical, but in the endeavor to break away from sect-lines we see no other course than to accept, not a sect, but the *race*, as the initial point of reconstruction. We are the more moved to this reflection by what seems to be the strongest argument in its favor, namely, that while a denominational curriculum may not conserve the religious interests of all men, a theology whose denominational intent is obscure, whose qualities are universalistic, and whose proportions are equal to the moral demands of modern civilization, will be adapted to all denominations and secure the final unity of the world both in its intellectual relations to truth and in its sentiments and experiences of religion. As Methodists, bound yet free, we may be pardoned if we hold that in essentials Wesleyan Arminianism is as liberalistic as the Scriptures (it being based upon them) will allow, and also as conservative as divine truth requires. Others, holding to a dogmatism quadrating with their interpretation of the Scriptures,

may dispute the claim of Methodist supremacy in the doctrinal field; and still others too liberal, because too rationalistic, may charge the system with an unnecessary conservatism and inflexibility, advocating what the Scriptures clearly oppose. In this state of affairs a theology is needed that shall be free from the common objection that everywhere assails it.

If there must be

A METHODIST THEOLOGY,

as nominally there may be, provided its denominationalism is not its chief advertisement, it should possess the following general characteristics, which, as the reader will see, should belong to all systems of faith.

It should be adapted to the wants, issues, methods, and activities of Protestantism. This may appear to be in contradiction to the general plea for a universalistic theology; for why should any distinction be made between the intellectual and spiritual wants of the Protestant world and those of the Roman Catholic world? In the present stage of relations between the two sections of Christendom, it is clear that there can be no possible approach of agreement between them on fundamental theological ideas. On the contrary, there must first be a prolonged controversy between them before differences will disappear. The Protestant interpretation is in antithesis with the Roman Catholic interpretation of the Bible, and they will not harmonize without battle, without logical antagonism. The ascendancy of Roman Catholicism cannot be overcome by the common methods of opposition, nor by the criticisms and intrigues of political, social, and ecclesiastical warfare, in spite of which it gains in power and may again defy the world. *Roman Catholicism must be answered theologically*, or it will triumph. It is often said that it has been answered, but it must be remembered that doctrinally it is developing all the time, as immaculate conception and papal infallibility, the two marvelous eccentricities of its teaching, are the products of the last forty years; and while they have been repudiated, they have not been overthrown by a logic more forcible than that upon which they rest. One of the chief functions of modern theology is to refute the developing theology of the papal church in an all-conquering way, and so completely as to lead to final unity of thought between the defenders of the two systems. Until such a result shall be se-

cured, general theology must be essentially Protestant.

Such a theology, also, must be modern in form of statement, in method of investigation, in the tone of sentiment and in wholeness of significance. It shall not derive its contents, or essential spirit, from the second century, nor from the sixteenth century. Neither the Christian fathers, nor the Westminster divines, nor any past age, however redolent of faith and vital with interpretative power, shall construct a religious system to whose form of truth we shall be compelled to assent. The nineteenth century has the right of breakage with the preceding ages, and may judge for itself of the virtue of old systems and formulate its own belief. Our theology shall admit the sovereignty of modern thought, appropriate its elementary principles, adopt its historical methods of criticism, assign tradition its true place in religion, and conform to the results of scientific and philological investigation. Theology is a progressive science, and it is our desire to see it advance beyond the early apologists, the bounds of the mediæval period, the old divines of the Reformation, and the crystallized epigrams of the last century.

The motive of our advanced Methodist theology shall be the discovery and enforcement of truth. Like all other systems, Arminianism was the product of strife and partook of the controversial spirit of its age. That it embodied so much truth is a surprise; but it did not settle all differences between the contending parties, nor did it illuminate all doctrine, nor cause other systems to surrender to its conceptions. With its Wesleyan coloring, it has failed to conquer in the realm of theology, though it is confessedly the strongest force in modern life and is initiating the changes in beliefs now going on in the churches. It is wanting, however, in something, either in a re-statement of some doctrines, or a new exposition of the relation of divine sovereignty to human freedom, or a broader argument for free will; at all events, its ambiguities should be removed, its sophistries expunged, and its view of truth enlarged. It may be larger than any other system, but it is not large enough, because it is not as large as the truth. This is no more than saying that the Methodist theologian has not fully discerned the total meaning of the Scriptures; nor is this limitation a subject of criticism, but rather a motive to larger achievement. As no past age has comprehended divine truth, so no future age may

be able to measure its breadth and height and grasp its fullness. It is the duty of every age, however, to go forward in pursuit of the hidden truths of revelation and not be satisfied with the discoveries made, or with its classification of the truths on hand. In the pursuit of truth it must be able to recognize and antagonize error. This we regard as an essential function of theology. As the artist must know beauty from deformity, so the thinkers must recognize truth and error when each stands by itself, when they are in combination, and when in secret and open conflict. In these times a host of errors, such as agnosticism, materialism, pantheism, socialism, and rationalism, as well as Catholicism, Unitarianism, Spiritualism and Theosophism will confront him, demanding entrance into the temple of truth, but they must be logically refused. Theologians must grapple with the errors of the age, and with them not only theologically, but historically, philosophically, scientifically, and with all the resources of genius and scholarship. To meet the demands upon him the theologian should be the best-equipped thinker in the world, for he undertakes to interpret God, man, and the universe, or all that exists, or can exist.

Irrespective, however, of the necessity of a universal theology, and yet ever advancing toward its attainment, Methodist theology should be based on certain particulars without which it can neither accomplish the specific design assigned it, nor intrench itself in the life-thought of the world. As the latter is as important as the former, a double value is given to the essentials of the Methodistic system.

1. Methodist theology should be

PRE-EMINENTLY SCRIPTURAL.

This is not a new thought, but it suggests one, or a phase of thought that should not be overlooked or receive careless treatment. To what extent shall theology be biblical? Shall the Scriptures be the sole source of the truth essential to the system, or shall the door be open to tributary sources? May history, archæology, science, literature, and philosophy furnish any material in the constructive work, or should they be entirely abjured by the thinker? It must be remembered that theology is an exposition, not of history, or science, or literature, but of Scriptural truth; we may therefore inquire if it may incorporate historic or scientific dicta with its expository work, or admit either on equal terms with the great truths of revelation. At this point a

distinction is of necessity required between a basal truth and the method of its development. The truth to be expounded must be biblical in its source and character; the method of development may be historical, scientific, philosophic, literary. Hence theology must be neither extra-biblical nor extra-theological; biblical certainly it must be as to truth, but not biblical as to method; theological certainly it must be in spirit, but not theological in its entire apparatus of language, literature, history, and science. Biblical in basis and substance, it may employ any external truth, system, force, or idea that will assist in investigation or contribute to the general illumination. Thus limited in its scope, but free as to method, theology should no longer apologize for failure to discover the secret treasures, the *new things*, in the Word of God, and for its confessed inability to settle many of the unsettled problems which the Scriptures suggest.

Inasmuch as the Scriptures are the basis, or source, of theology, they in turn become the *first fact* in theology. The starting-point in biblicism is the Bible. What is it? How shall it be studied? Evidently it must be considered in at least two aspects: (a) as human literature; (b) as divine revelation. Hitherto, biblical literature has occupied no independent place in theological study, but was incidental, as it should be, to the main purpose of the Bible as a book of supernatural teaching. Owing to the advance in biblical criticism, which has made the authorship of the biblical books a supreme question, theology can no longer ignore this department, but must enlarge its sphere so that the preliminary subjects of authorship, involving in particular the origin of the Pentateuch, the dual theory of Isaiah, the Maccabean date of Daniel, the history of the fourth Gospel, the priority of Mark's Gospel, and the authenticity of Peter's Epistles, shall have full and impartial discussion. While the "higher criticism" may not invade the domain of theology, theology should consider the theories of the higher criticism and determine at the threshold of investigation the validity of its conclusions and the integrity of the historical position of the church respecting the literary character of the Bible.

The real issue in theology relates to the Bible as a book of supernatural revelations, involving the stupendous question of inspiration, the fact of miracle in Israel's history, and the existence of myths and legends in the sacred record, none of which can be evaded if scholarly self-respect shall be re-

tained. No one of these questions is new to Christian thinkers, and according to certain canons of investigation the supernatural or miraculous element has had full vindication. Semler, Strauss, and Baur have been answered; but, on the other hand, evangelical teachers have been resisted, and so far forth as their methods have been undermined, the results of theology have lost in value. New methods of study are now in vogue, and the supernatural must be determined no longer by the old rules, but by the latest historical canons of criticism. There is, therefore, new occupation for the theologian, though the truths to be ascertained are the same as in the beginning of Christianity, and ever will be, world without end. If it shall happen that the supernatural shall stand the test of the new methods, as it endured the ordeal of the old methods, the Bible will continue to reign in the world as the Word of God, which in truth it is (1 Thess. xi. 13). In this investigation, therefore, the supernatural is on trial, and the theologian is its defender against agnosticism, rationalism, and the numerous forms of skepticism that now dispute its supremacy.

2. In the largest sense Methodist theology, as we have shown, should be *biblical*; in the restricted sense it should be *doctrinal*. It should appropriate the special truths of the Bible and unite them in a system, with adequate explanations and arguments, to the end that it may be understood in the highest sense as a revelation of God to man. Supposed to reveal something, the theologian should be explicit in stating exactly what is revealed. This issues in doctrine, or systematic theology. In this department Methodism is quite triumphant, holding that its doctrinal system is universalistic and biblical; and, though it is a system with limitations and deficiencies, it certainly is

AN APPROACH TO THE APOSTOLIC IDEALS OF TRUTH.

Other systems are in process of self-revising: some are evidently in decay; but Methodist theology holds up its head, and faces the storm, the sun and the future. Nevertheless, we should not be overbold in its defense, for it is not perfect, but requires here and there the touch of the critic.

What is most needed in all theology is *definition*. Words, phrases, doctrines, are announced without a clear statement of their meaning, and confusion, if nothing worse, is the result. Such terms as "original sin," "depravity," "temptation," "re-

generation," "sanctification," and "resurrection," with many others, deserve larger treatment; while of still others it may be said that they are altogether obsolete and should be banished from the books. The work of eliminating obsolete terms, of introducing new words, and of defining those that remain, is an immediate necessity in Methodist, as in general, theology.

Its doctrinal phraseology defined, it must next develop the doctrines themselves, employing for this purpose not the antiquated types of thought of other ages, or the rusty mechanism of the schoolmen or of mediæval divines, but the modern forms of thought and speech, addressing the intelligence of man to-day by the symbols of the progress and culture of to-day. Too numerous are the biblical doctrines for catalogue in this paper; besides, we are not writing a theology; but we may indicate the possible development of the doctrinal system according to modern methods. Is God the subject? Names, attributes, the Trinity, are at once involved; but back of these specific points, with their problems, is the philosophical subject of ontology, which must engage the thinker according to philosophical principles. In cosmology, theology and science meet on common ground; in anthropology, theology, science and philosophy combine for the determination of facts and the resolution of mysteries; in incarnation, mediatorship and Messiahship, history and philosophy may avail to a limited extent; in justification, adoption, regeneration and sanctification, science and philosophy may render service; in resurrection and judgment, history, philosophy and science may speak, but not with authority; concerning heaven and hell, history, science and philosophy may reservedly and reverently indicate conjectures. And, to crown the whole, the doctrine of revelation itself, without which the Bible is impossible, is amenable to the three literary auxiliaries, history, science, and philosophy. Let us now be understood. We mean that *doctrinal Christianity has a philosophical basis*, and should be expounded, defended and enforced, not alone according to faith, or by mere authority of the church, or in an exclusively theological way, but according to the scientific and philosophic method and as being susceptible of demonstration according to such method. It may not be improper to say that it is this view that we have amplified in one of our works,* and that it is fundamental in our personal theology. We are

persuaded that a philosophical theology is compatible with a biblical theology; and if our Methodist theology is at all defective, it is not in its biblical, but in its philosophical character.

3. As to ecclesiological theology, Methodism is not in the transition state, nor under the necessity of repairing its general teachings. In respect to the ministry, with its two orders, it is on biblical grounds; it repudiates the theory of three orders and with it the conceited and unsustained doctrine of "apostolical succession." In respect to the ordinances, it is the most liberal of all the churches in constructive meaning and administration. Recent discussion on the eligibility of woman to membership in the General Conference has shown the necessity of a large study of the New Testament in respect to church government, and a more definite affirmation and exposition of its teachings. Neander held that the New Testament is silent on the subject, and Methodism was founded on the idea that an "optional church government" is taught in the Holy Book. Except enlargement at this point, this department requires no reconstruction.

4. Methodist theology should be

CHRISTOCENTRIC.

Its fundamental aim should be, not the maintenance of the church, nor the vindication of the Bible, though such results will be secured, but the presentation of the historic Christ to mankind, as the Son of God, the fulfiller of prophecy, the Messiah of nations, the divine Teacher, the perfect Man, the Saviour of the race. One of the chief difficulties in the theological realm is to discover the personal view-point from which to interpret the Scriptures, whether it shall be Calvin, Arminius, Luther, Wesley, or the "fathers," or the church. No one of these should be the initial point of study. No one of the apostles should assume leadership of Christian thought. Theology must not be Pauline, or Petrine, or Johannine, or Mosaic, or Isaian, or Palestinian, or Babylonian, for in any case it would be individualistic and reflect a local coloring. The solution of the problems of theology is in Christ. To Him points everything of value in the Old Testament; without Him the New Testament is impossible; He is the way, the truth, and the life; he that hath seen Him hath seen the Father; by Him the worlds subsist, and not anything that exists was made without Him. He is the Alpha and Omega of revelation, and in Him ontology, cosmology,

* "Plato and Paul."

anthropology, history, science, literature, philosophy, time, space, man, angel and God have their sufficient and final explanation. The system that revolves around Augustine or Arminius pales in the presence of the greater system that has for its centre, its force, its life, the God incarnate, the Saviour of men. If theology would enlarge its revolution, it must substitute for the human figure at the centre the historic Christ. Here Methodism as well as other systems may learn a lesson.

And now the conclusion. Does

METHODIST THEOLOGY NEED RECONSTRUCTION?

If so, to what extent? We affirm the possibility of reorganization of the system in the following particulars: (a) It should subordinate denominational characteristics to universalistic properties; (b) it should employ modern methods in the development and systemization of Scriptural truths; (c) it should recast its definitions and refine its phraseology; (d) it should vindicate doctrinal Christianity as a philosophy as well as a religious system; (e) it should expound anew the principles of church government; (f) it should advance to a Christocentric conception of the biblical religion; and finally (g) it should ever maintain the biblical religion as both *historical and supernatural*. Suggesting these as tentative points of improvement, we wish to put on record our belief that in its biblical elements, in its doctrinal character, and in its systematic form, Methodist theology needs less reconstruction than any other, and is workable and preachable to such an extent as to raise a doubt in many minds if any change at all is needed in its essential or structural constitution.

New York.

ON THE CONDITION OF LABOR. ENCYCLICAL LETTER OF OUR HOLY FATHER, BY DIVINE PROVIDENCE, POPE LEO XIII.

(Official Translation.)

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE, POPE LEO XIII. VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEDICTION.

It is not surprising that the spirit of revolutionary change, which has so long

been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.

Therefore, Venerable Brethren, as on former occasions, when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued Letters on Political Power, on Human Liberty, on the Christian Constitution of the State, and on similar subjects, so now We have thought it useful to speak on the CONDITION OF LABOR. It is a matter on which We have touched once or twice already. But in this Letter the responsibility of the Apostolic office urges Us to treat the question expressly and at length, in order that there may be no mistake as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it free from danger. It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to sedition.

But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that Working Men have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious Usury, which, although more than once condemned

by the Church, is nevertheless, under a different form but with the same guilt, still practised by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

To remedy these evils the *Socialists*, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working-man himself would be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community.

It is surely undeniable that, when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he receives for his labor. But it is precisely in this power of disposal that ownership consists, whether the property be land or movable goods. The *Socialists*, therefore, in endeavoring to transfer the possessions of individuals to the community, strike at the interest of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life.

What is of still greater importance, how-

ever, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation. For the brute has no power of self-direction, but is governed by two chief instincts, which keep his powers alert, move him to use his strength, and determine him to action without the power of choice. These instincts are self-preservation, and the propagation of the species. Both can attain their purpose by means of things which are close at hand; beyond their surroundings the brute creation cannot go, for they are moved to action by sensibility alone, and by the things which sense perceives. But with man it is different indeed. He possesses, on the one hand, the full perfection of animal nature, and therefore he enjoys, at least as much as the rest of the animal race, the fruition of the things of the body. But animality, however perfect, is far from being the whole of humanity, and is indeed humanity's humble handmaid, made to serve and obey. It is the mind, or the reason, which is the chief thing in us who are human beings; it is this which makes a human being human, and distinguishes him essentially and completely from the brute. And on this account, viz.—that man alone among animals possesses reason—it must be within his right to have things not merely for temporary and momentary use, as other living beings have them, but in stable and permanent possession; he must have not only things which perish in the using, but also those which, though used, remain for use in the future.

This becomes still more clearly evident if we consider man's nature a little more deeply. For man, comprehending by the power of his reason things innumerable, and joining the future with the present—being, moreover, the master of his own acts—governs himself by the foresight of his counsel, under the eternal law and the power of God, Whose Providence governs all things. Wherefore it is in his power to exercise his choice not only on things which regard his present welfare, but also on those which will be for his advantage in time to come. Hence man not only can possess the fruits of the earth, but also the earth itself; for of the products of the earth he can make provision for the future. Man's needs do not die out, but recur; satisfied to-day, they demand new supplies to-morrow. Nature, therefore, owes to man a storehouse

that shall never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth.

Nor must we, at this stage, have recourse to the State. Man is older than the State; and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they please, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples. Moreover the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil, contribute their labor; so that it may be truly said that all human subsistence is derived either from labor on one's own land, or from some laborious industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth.

Here, again, we have another proof that private ownership is according to nature's law. For that which is required for the preservation of life, and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right for private persons to have the use of the soil and the fruits of their land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labor has produced. For

the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of Nature herself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being preëminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's:—*Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything which is his.**

The rights here spoken of, belonging to each individual man, are seen in a much stronger light if they are considered in relation to man's social and domestic obligations.

In choosing a state of life, it is indisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage. No human law can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning: *Increase and multiply.*† Thus we have the family; the "society" of a man's own household; a society limited indeed in numbers, but a true "society," anterior to every kind of State or nation, with rights and duties of its own, totally independent of the commonwealth.

That right of property, therefore, which has been proved to belong naturally to in-

* Deuteronomy v. 21.

† Genesis i. 28.

dividual persons, must also belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family, no less than a State, is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the family has at least equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty.

We say, at least equal rights; for since the domestic household is anterior both in idea and in fact to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest more immediately on nature. If the citizens of a State—that is to say, the families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after.

The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth. In like manner, if within the walls of the household there occur grave disturbance of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further: nature bids them stop here. Paternal authority can neither be abolished by the State, nor absorbed; for it has the same source as human life itself. "The

child belongs to the father," and is, as it were, the continuation of the father's personality; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as a member of the family in which it is begotten. And it is for the very reason that "the child belongs to the father" that, as St. Thomas of Aquin says, "before it attains the use of free will, it is in the power and care of its parents."* The *Socialists*, therefore, in setting aside the parent and introducing the providence of the State, act *against natural justice*, and threaten the very existence of family life.

And such interference is not only unjust, but is quite certain to harass and disturb all classes of citizens and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarrelling; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality of which so much is said would in reality be the levelling down of all to the same condition of misery and dishonor.

Thus it is clear that the main tenet of *Socialism*, the community of goods, must be utterly rejected; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property. This laid down, we go on to show where we must find the remedy that we seek.

We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this question will ever be found without the assistance of Religion and of the Church. It is we who are the chief guardian of Religion and the chief dispenser of what belongs to the Church, and we must not by silence neglect the duty which lies upon us. Doubtless this most serious question demands the attention and the efforts of others besides ourselves—of the rulers of States, of employers of labor, of the wealthy, and of the working population themselves for whom we plead. But we affirm without hesitation, that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which

* St. Thomas, *Summa Theologica*, 2a 2e Q. x. Art. 12.

the conflict can be put an end to, or at the least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working man by numerous useful organizations; does its best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and of State authority.

Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human society to a level. The *Socialists* may do their utmost, but all striving against nature is vain. There naturally exist among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in condition. Such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts; and each man, as a rule, chooses the part which peculiarly suits his case. As regards bodily labor, even had man never fallen from the state of *innocence*, he would not have been wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiation of his sin. *Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life.** In like manner, the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time to look elsewhere for a remedy to its troubles.

* Genesis, iii. 17.

The great mistake that is made in the matter now under consideration is to possess oneself of the idea that class is naturally hostile to class: that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in a State it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other; capital cannot do without labor, nor labor without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impossible, the efficacy of Christianity is marvellous and manifold. First of all, there is nothing more powerful than Religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice. Thus Religion teaches the laboring man and the workman to carry out honestly and well all equitable agreements freely made; never to injure capital, or to outrage the person of an employer; never to employ violence in representing his own cause, or to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late. Religion teaches the rich man and the employer that their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable employment, enabling a man to sustain his life in an upright and creditable way; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Thus, again, Religion teaches that, as among the workman's concerns are Religion herself and things spiritual and mental, the employer is bound to see that he has time for the duties of piety; that he be not exposed to corrupting influences and dangerous occasions, and that he be not led away to neglect his home and family or to squander his wages. Then, again, the employer must never tax his work-people beyond their

strength, nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just. Doubtless before we can decide whether wages are adequate, many things have to be considered; but rich men and masters should remember this—that to exercise pressure for the sake of gain, upon the indigent and the destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold, the hire of the laborers . . . which by fraud hath been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth.** Finally, the rich must religiously refrain from cutting down the workman's earnings, either by force, by fraud, or by usurious dealings; and with the more reason because the poor man is weak and unprotected, and because his slender means should be sacred in proportion to their scantiness.

Were these precepts carefully obeyed and followed, would not strife die out and cease?

But the Church, with Jesus Christ for its Master and Guide, aims higher still. It lays down precepts yet more perfect, and tries to bind class to class in friendliness and good understanding. The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever. Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its base—that when we have done with this present life then we shall really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money, and the other things which men call good and desirable—we may have them in abundance, or we may want them altogether; as far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion make up the texture of our mortal life; He

transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.** His labors and His sufferings, accepted by His own free will, have marvelously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.†*

Therefore those whom fortune favors are warned that freedom from sorrow, and abundance of earthly riches, are no guarantee of the beatitude that shall never end, but rather the contrary;‡ that the rich should tremble at the threatenings of Jesus Christ—threatenings so strange in the mouth of Our Lord;§ and that a most strict account must be given to the Supreme Judge for all that we possess. The chiefest and most excellent rule for the right use of money is one which the heathen philosophers indicated, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. *It is lawful, says St Thomas of Aquin, for a man to hold private property; and it is also necessary for the carrying on of human life.||* But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy doctor: *Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle saith, Command the rich of this world . . . to give with ease, to communicate.¶* True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; *for no one ought to live unbecomingly.*** But when necessity has been supplied, and one's posi-

* St. James, v. 4.

‡ 2 Timothy, ii. 12.

† St. Matthew, xix. 29, 34.

‡ 2a 2e Q. lxvi., Art. 2.

** Ibid., Q. xxxii., Art. 6.

§ 2 Corinthians, iv. 17.

¶ St. Luke, vi. 24, 25.

¶ Ibid., Q. lxxv., Art. 2.

tion fairly considered, it is a duty to give to the indigent out of that which is over. *That which remaineth, give alms.** It is a duty, not of justice (except in extreme cases), but of Christian charity—a duty which is not enforced by human law. But the laws and judgments of men must give place to the laws and judgments of Christ the true God, Who in many ways urges on His followers the practice of alms-giving—*It is more blessed to give than to receive;†* and Who will count a kindness done or refused to the poor as done or refused to Himself—as long as you did it to one of *My least brethren, you did it to Me.‡* Thus, to sum up what has been said: Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporeal or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others. *He that hath a talent,* says St. Gregory the Great, *let him see that he hide it not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbor.§*

As for those who do not possess the gifts of fortune, they are taught by the Church that, in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labor. This is strengthened by what we see in Christ Himself, Who *whereas He was rich, for our sakes became poor;||* and Who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. *Is not this the carpenter, the Son of Mary?¶* From the contemplation of this Divine example it is easy to understand that the true dignity and excellence of man lies in his moral qualities, that is, in virtue; that virtue is the common inheritance of all, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline more to those who suffer evil; for Jesus Christ calls the poor blessed;** He lovingly invites those in labor and grief to come to Him for solace;†† and He displays the ten-

derest charity to the lowly and the oppressed. These reflections cannot fail to keep down the pride of those who are well off, and to cheer the spirit of the afflicted; to incline the former to generosity and the latter to tranquil resignation. Thus the separation which pride would make tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

But, if Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, Who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus Christ and raised to the dignity of children of God, and are thus united in brotherly ties both with each other and with Jesus Christ, *the first born among many brethren*; that the blessings of nature and the gifts of grace belong in common to the whole human race, and that to all, except to those who are unworthy, is promised the inheritance of the Kingdom of Heaven. *If sons, heirs also; heirs indeed of God, and co-heirs of Christ.**

Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would it not seem that strife must quickly cease where society penetrated with ideas like these?

(To be concluded in our August number.)

ARCHBISHOP MAGEE.

BY THE REV. CANON BENHAM.

From *The Fortnightly Review* (London), June.

By universal agreement the Church of England is mourning the most brilliant of her prelates. When his appointment to the Northern Primacy was announced some four short months ago, the fairness of the selection was at once recognised, whether the test were zeal, industry, practical ability, eloquence. Bishop Magee had all these gifts. The one doubtful element in the problem was the fact that he had entered upon the seventieth year of his age. Moreover, his constitution had been severely tried by a serious illness eight years ago.

* St. Luke, xl. 41. † Acts, xx. 35. ‡ St. Matthew, xxv. 40.

§ St. Gregory the Great. Hom. ix. in *Evangel.* n. 7.

¶ 2 Corinthians, viii. 9. ¶ St. Mark, vi. 3.

** St. Matthew, v. 3: "Blessed are the poor in spirit."

†† Ibid. xl. 28: "Come to Me all you that labor and are burdened, and I will refresh you."

* Romans, viii. 17.

Though Dr. Magee sprang into general fame almost suddenly, those who had an intimate knowledge of what was going on in the religious world knew his great ability. Many church-going men, thirty years ago, who were in the habit of looking at announcements of preachers, and who found the name of the Dean of Cork on the placards, settled the next Sunday's movements for themselves by arranging to go and hear him. He preached one night at one of the special services at St. Paul's from the text—"They say of me, Ah Lord God, doth he not speak parables?" The congregation was one of the largest that had ever been seen there—such an one is not an uncommon sight now—and many who came away declared that they had never heard so magnificent a sermon. It was a characteristic one; quite extempore; and an uncompromising assertion of received Christian doctrine, the central idea of the sermon being that it was the preaching of mystery and of the supernatural power of God which angered unbelieving Israel. If the prophet, so the preacher contended, had watered down his teaching into the general philanthropy and unsectarian generalities which many were crying out for now, no objection would have been taken to him. I mention this sermon at the outset, not merely because it was a very brilliant piece of declamation, but because it was a characteristic example of his preaching. You might agree or disagree with Dr. Magee's theology, but certainly he knew what he meant, and was never nebulous. An oration of similar substance, but not, in my judgment, so happy, was delivered by him on a memorable occasion fifteen years later, after he had become Bishop of Peterborough. When his name appeared at the beginning of the month of July, 1881, as the preacher selected for the Westminster Abbey evening sermon on the 24th, any one might have foretold a large congregation. As it was, every available foot of the Abbey was filled an hour and a half before the service began. There had been crowds at the two preceding services when Farrar and Dean Vaughan preached. For Dean Stanley was to be buried on the morrow, and thousands who admired and loved him came to hear the funeral sermons, but all expected that Bishop Magee would carry off the palm. There were present that evening not only well-known Churchmen, but a multitude of men outside the Church, whom Stanley had gathered round him and reckoned among his friends, among them leading Positivists and Agnostics. Two of the best

known sat immediately under the pulpit. Stanley himself might have said smooth things to them; at least, he would have endeavoured to find some common ground; but Bishop Magee had no tenderness in this direction. His sermon was as uncompromising a manifesto of mingled invective and sarcasm as ever had been heard within the walls of the Abbey. The impugners of the Pentateuch were smitten hip and thigh; but it may be doubted whether the effect went beyond intense irritation in those who felt themselves attacked. The Bishop had, no doubt, anticipated the opportunity, and he used it with a vengeance. His sermon lasted just an hour, but the *Guardian*, while printing the other two sermons verbatim, gave the Bishop some twenty lines only, called it "eloquent," and merely quoted the eulogium on Stanley.

As uniformly consistent was another conservative line on which the Bishop steadily moved. During his tenure of the Rectory of Enniskillen,* he published a pamphlet, which in later editions grew into a little volume, in favour of Church Establishment. Like everything which he wrote, it is racy reading. For example, after urging that the "voluntary system" so called is viewed by its advocates in an ideal state which never has been or can be realised, while the same controversialists magnify and distort the evils in the Establishment, he applies his tests to a pamphlet of Mr. Miall's, says that this is so conspicuously unfair that Mr. Miall is obliged to shift his ground half way through, and to change his standpoint altogether, and then compares him to Balak. "Some men love to choose their standing point for the survey of any system to which they are opposed, as Balak advised Balaam to choose his long ago: 'Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'" A few pages further on, another passage in the same pamphlet is thus described: "We have a long string of concordance-gathered texts commanding Christians to 'give freely,' to be 'ready to give and glad to distribute,' and so on; which, with many references to the great success of our voluntary societies are urged as overwhelming proof of the scriptural inconsistency of those who,

* The following are the chief dates in his life:—Born, December 17, 1821; Ordained, 1844; C. of St. Thomas's, Dublin, 1844-1846; St. Saviour's, Bath, 1847-1850; Min. of Octagon Chapel, Bath, 1851-1856; Inc. of Quebec Chapel, 1856-1864; R. of Enniskillen, 1860-1864; Dean of Cork, 1864-1868; Dean of Chapel Royal, Dublin, 1868-1869; Bishop of Peterborough, 1868-1891; Archbishop of York, 1891; died May 5, 1891.

with such texts in their Bibles, venture to defend an Establishment. As if, forsooth, any one denied that voluntary effort was a Christian duty, as if we did not quote and enforce these texts in every charity sermon that we preach." Again, the term voluntary system is applied, he says, to chapels with pew rents. "The minister on this system first buys or hires a chapel, duly provided with comfortable accommodation, pewed, cushioned, lighted, heated, and beaded; and he proceeds to let out this accommodation, and his own ministry, and the ordinances of the Gospel with it, to those who can afford to pay for them. Terms cash. If this be voluntarism, it certainly is not the voluntarism of the New Testament, to which our opponents are so fond of appealing. The primitive Church, we are told, had no tithes and no church rates. Had it any pew rents? Do we read that Paul was appointed by the elders to a fashionable church at Ephesus, or that James possessed an eligible proprietary chapel at Jerusalem? Does the pew-rent system provide for the preaching of the Gospel to the poor?" He taunts his opponents with having their minister at their mercy and keeping him so. "They treat him like a wild beast who is kept humble by being kept poor. They pray for a blessing upon his basket and his store, while they take care that his basket shall be empty and his store nothingness itself." It had been argued that you secure more spirituality by means of the poverty of your ministers. "You do not; you only obtain your supply of ministers from a lower class of men. . . . Your only difference will be that you will have ignorant and ill-bred worldliness. . . . Some men would fain treat their ministers as the Brazilian ladies treat the fireflies, which they impale upon pins and fasten to their dresses, that the struggles and flutterings of the dying insect may give out sparks of light for their adornment. . . . I once heard of an ill-paid minister who went to his deacon to solicit an increase of salary. 'Salary!' said the deacon, 'I thought you worked for souls?' 'So I do,' replied the poor man, 'but I cannot eat souls; and if I could, it would take a good many souls of your size to make a dish!'"

I cannot give more of these quotations, but have taken so many because they make up a good specimen of Magee's early utterances on this subject. His great effort came in his memorable speech in the House of Lords on the Irish Church Disestablishment Bill on the 15th of June, 1869, a

speech still talked of with enthusiasm by those who heard it, and of which the late Lord Derby, then within a year of his end, said that it surpassed in eloquence any that he had heard in that House. He had been selected for the see of Peterborough by Disraeli, who was delighted with his sermon on the meeting of the Church Congress at Dublin, when Mr. Gladstone had declared for the Disestablishment of the Irish Church. The elections had not yet come off, Disraeli was still Premier, and he took the opportunity of making Magee an English bishop. The choice was abundantly approved when he stood up next year in the House of Lords on behalf of the doomed Church. It is curious in reading that great speech to note that much of it, both as to arguments and incisive illustrations, is taken from the early work from which I have quoted, but the style is more finished, and each argument is driven home. There are two passages only which space will allow me to quote. The first has reference to Mr. Gladstone's peroration, in which he spoke of the Bill as an act of justice and reparation to Ireland.

"What a magnanimous sight! The first thing that this magnanimous British nation does in the performance of this act of justice and penitence is to put into her pocket the annual sum she has been in the habit of paying to Maynooth, and to compensate Maynooth out of the funds of the Irish Church. The Presbyterian members for Scotland, while joining in this exercise of magnanimity, forget that horror of Popery which was so largely relied on and so loudly expressed at the last elections in Scotland. They have changed their mind, on a theory that a bribe to Popery is nothing if preceded by plunder of the Protestant Episcopacy. Putting two sins together, they make one good action. Throughout its provisions this Bill is characterised by a hard and niggardly spirit. I am surprised by the injustice and impolicy of the measure, but I am still more astonished at its intense shabbiness. It is a small and pitiful Bill. It is not worthy of a great nation. This great nation, in its act of magnanimity and penitence, has done the talking, but has put the sackcloth and ashes on the Irish Church, and made the fasting be performed by the poor vergers and organists."

The other passage is from his peroration. Menaces had been uttered against the House of Lords should the Bill be thrown out by them. The Bishop's reply is the following:—"My lords, as far as menaces go, I

do not think that it is necessary that I should say one word by way of inducing your lordships—even if I could hope to induce you to do anything by words of mine—to resist these menaces. I believe that not merely the spirit of your lordships, but your lordships' high sense of the duty you owe to the country, would lead you to resist any such intolerant and overbearing menaces as those which have been uttered towards you. I believe that if any one of your lordships were capable of yielding to those menaces, you would be possessed of sufficient intelligence to know how utterly useless any such humiliation would be in the way of prolonging your lordships' existence as an institution, because it would be exactly the case of those who for the sake of preserving life lose all that makes life worth living for—it would be an abnegation of all your lordships' duties for the purpose of preserving those powers which a few years hence would be taken from you. Your lordships would then be standing in this position in the face of the roused and angry democracy of the country, with which you have been so loudly menaced out of doors, and so gently and tenderly warned within these doors. You would then be standing in the face of that fierce and angry democracy with these words on your lips—'Spare us, we entreat and beseech you! spare us to live a little longer, as an order is all that we ask, so that we may play at being statesmen, that we may sit upon red benches in a gilded house, and affect and pretend to guide the destinies of the nation and play at legislation. Spare us for this reason—that we are utterly contemptible, and that we are entirely contented with our ignoble position! Spare us for this reason—that we have never failed in any case of danger to spare ourselves! Spare us because we have lost the power to hurt any one! Spare us because we have now become the mere subservient tools in the hands of the Minister of the day—the mere armorial bearings on the seal that he may take in his hands to stamp any deed however foolish and however mischievous! And this is all we have to say by way of plea for the continuance of our order.' My lords, I do not believe that there is a peer in your lordships' house, or any one who is worthy of finding a place in it, who could use such language or think such thoughts, and therefore I will put aside all the menaces to which I have referred. For myself, and as regards my own vote, if I were to allow myself to give a thought to consequences, much might be said as to the consequences of

your lordships' vote to your lordships' house and to the Church which I so dearly love; and I, a young member of your lordships' house, fully understand the gravity of the course I am about to adopt, and the serious consequences that may attach to that vote; but, on the other hand, I feel that I have no choice in the matter—that I dare not allow myself a choice as to the vote that I must give upon this measure. My lords, I hear a great deal about the verdict of the nation on this question, but, without presuming to judge the conscience or the wisdom of others, and speaking wholly and entirely for myself, I desire to remember, and I cannot help remembering, this, that there are other and more distant verdicts than the verdict even of this nation—and of this moment—which we must, every one of us, face at one time or another, and which I myself am thinking of while I am speaking and in determining upon the vote I am about to give. There is the verdict of the English nation in its calmer hours, when it may have recovered from its fear and its panic, and when it may be disposed to judge those who too hastily yielded to its passions; there is the verdict of after history, which we are making even as we speak and act in this place, and which is hereafter to judge us for our speeches and for our deeds; and, my lords, there is that other more solemn and more awful verdict which we shall have to face; and I feel that I shall be then judged not for the consequences of my having made a mistake, but for the spirit in which I have acted, and for the purposes with which I have acted." In the *Life of Bishop Wilberforce* it is implied, on the part of the Bishop or his biographer, that Bishop Magee was insincere in this speech, the ground of the charge being that he had already expressed his opinion that it was of no use fighting a losing battle (iii. 283). Among Bishop Wilberforce's great qualities, freedom from jealousy was never conspicuous. I have two remarks only to make on the condemnation of Magee. (1) Reports of Bishops' confidential meetings had always been held absolutely sacred until that biography published some of them, and this, too, in a manner of which the accuracy in several cases has been strongly denied. (2) There was no inconsistency in Bishop Magee's conduct. He said in substance, "I feel that I am bound to support the Irish bishops. My personal opinion is that this is a bad Bill which we may as well pass and then amend it; but if the Irish bishops think otherwise, it is our duty to accept their view" (p. 287). That the

Bishop's speech did not convince the House of Lords need not be added, but it is worth while for any one, reading his speech at length, to see how many of his prognostications have proved true.

In turning to a different subject we see the same principle at the bottom of Bishop Magee's action. In doctrine and practice he was all his life through a strong Conservative, yet one who keenly watched the signs of the times and the methods open to him to preserve all that he could. He had been an "Evangelical," as the phrase goes, at Bath and as Dean of Cork, and his convictions remained steadfast to the end. But he was too wise and too earnest a man not to recognise the good that was being done by the High Churchmen, and these always gave him their confidence and grateful love. Two of his charges administered sharp rebukes to the Ritualists, and warned of the mischief which they were in danger of causing, but he was like a faithful husband who admonishes his wife when she deserves it, but allows nobody else to speak harshly to her. Perhaps the most brilliant speech he ever made in Parliament was his motion for the rejection of Lord Shaftesbury's Ecclesiastical Courts Bill, in which that peer made the memorable proposal that three persons in any diocese might institute proceedings against a clergyman for alleged violation of rubrics. In a speech full of Irish humour, and delivered (so Archbishop Tait averred in conversation) in a rich Cork brogue, the Bishop so pelted the Bill with satire and indignant denunciation, that it was thrown out by nearly two to one the same night, in spite of the Primate's support.

"To any three persons in the diocese," he said, "who may be the greatest fools in it, is to be given the power of deciding whether the parish, or the diocese, or the Church at large is to be set in a blaze because they choose to club together their little money and their large spite to set a prosecution going. I cannot thank the noble earl for the compliment that he pays the Bench of Bishops when he thus proposes to hand over their discretion to this self-elected triumvirate of fools. Three persons! Why, my lords, three old women in the Channel Islands would have the right to prosecute for any minute violation of the rubric—say, for turning east at the Creed—any clergyman in a district within sight of your lordships' House [the Surrey side was then in the Winchester Diocese, as were the Channel Islands]. . . . About two years ago one of these disputes came before

me for settlement, the clergyman and the parishioners having agreed to refer to my decision a question as to the service of the church. I believe I settled it to the satisfaction of everybody, with the exception of a Wesleyan preacher, who objected *in limine* to the reference, because he doubted whether the Bishop's principles were sufficiently Evangelical; that is, he was not quite sure that the Bishop would decide in his favour. Well, if he could only have found in the large diocese of Peterborough two other persons who were as great fools as himself, and that, by the way, would have been a most serious preliminary difficulty, he might, under this Bill, have burdened the Church with a wretched lawsuit which the Bishop amicably settled."

This was the speech in which he ticketed the Church Association with the nickname of "The Joint-Stock Persecution Company, with Limited Liability," a *sobriquet* which the Ritualists have not forgotten nor suffered to die. One after another his sallies so convulsed the House with laughter that Lord Granville is said to have nearly rolled off his seat, and Archbishop Tait was very little better. Lord Shaftesbury alone sat grim, and never once smiled.

Nine years later he administered a yet more unsparing castigation to Lord Oranmore on the same lines. Archbishop Tait, in consequence of the strenuous objections of the High Churchmen to the Ecclesiastical Courts and the Constitution of the Privy Council, moved for a Royal Commission on these Courts. Lord Oranmore opposed on behalf of the Church Association, and was made an example of by the eloquent denunciation of Bishop Magee (see *Guardian*, February, 1881).

The Bishop evidently had a rooted antipathy to the Church Association, and during the days of the Ritual debates in Convocation and Parliament, he lost no opportunity of showing it. Thus, in July, 1873, he published a damaging correspondence convicting them of inaccuracy, and in the following December he sent them a cruelly polite letter, inviting them to draw up a canon "which, while respecting the sacred right of every sin-burdened penitent to open his grief to his pastor, would nevertheless enable a bishop to prevent that penitent from making and his pastor from receiving—in the necessarily impenetrable secrecy of such an interview—that kind of confession which should go beyond either the letter or the spirit of the teaching of our Church."

He supported Archbishop Tait's Public

Worship Act, making a great stand, as did the Primate himself, on behalf of the power of the Episcopal veto for the stopping of prosecutions. When some violent opponents of the Act declared that they would not obey it, that if their Bishop sent them a monition they would send it on to their lawyers, and that all that was needed was fatherly conduct on the Bishop's part, his comment was, "I honestly desire, as far as I can, to be fatherly towards these men, but when I hear this sort of advice given to us, I am reminded of the solitary instance in which a ruler attempted to govern in this fatherly fashion, and that his name was Eli, while his sons were Hophni and Phineas."

On the Burials Bill he was true to his Conservative ideas, and opposed the concession to Dissenters. In the course of one of the discussions in Parliament he came into angry conflict with Archbishop Tait. The affectionate reconciliation of the two prelates is related in Archbishop Tait's life (vol. ii. p. 403), but Bishop Magee stuck to his opinions, though it is fair to add that after the Act passed he loyally accepted it, and gave his clergy wise advice upon it.

Enough has been said, it is hoped, to show that the Bishop, besides being a shrewd politician, was a wise and fatherly prelate, a man of broad views, of great and generous heart; for many of his speeches have had the best of results; namely, sound practical improvements in our moral and social condition. His efforts on behalf of personal purity are well known; so, too, are his endeavours to strengthen the efficiency of his clergy, to abolish abuses in Church patronage, to spread education, to promote thrift. His life was, in fact, sacrificed to his zeal on behalf of the work for prevention of cruelty to children. One famous epigram of his gave immense offence to the teetotallers, viz., that he "would rather see England free than sober;" but no man strove more sincerely, or more successfully, than he, to encourage temperance. All who knew him recognised in him the spirit of transparent truthfulness; in fact, the hatred of all humbug was such a passion with him as sometimes to get him into scrapes. But then the same manifest sincerity dragged him out again. Take the following witty bit from his address at the Working Men's Meeting at the Church Congress at Leicester in 1880:

"When I hear men producing their little scraps of compliments to the working men in the same way as a cunning trader produces little bits of cloth and glass beads

when he goes among a set of savages, I don't quite believe in it. When I hear persons trying to pet and coax working men, they remind me of the very timid groom who goes into the stall of a very spirited horse that he is afraid is rather vicious; he goes up to him timidly and tries to pat him here and stroke him there, and all the while he has his eyes between the horse's ears to see if he turns them back; to see if he is going to be, as the Irishman said of his horse, very handy with his hoofs. I will tell you why he does so. It is, first, because the man is a coward; secondly, because he don't know his business as a groom; and thirdly, because he doesn't know the nature of the animal he has to do with. Then there is another class of men who proceed in another way. I have seen them go to the working man as if he were a horse in a field. I dare say you have seen a groom go up to the horse with a sieve full of oats in his left hand, while behind him he has a bit and a bridle in the other. Now there are men who come to the working classes with great promises of the oats they are going to feed them with, which, by the way, are not their own oats but their neighbour's, and if the noble quadruped had a few of the grains of sense that are scattered about, he would sniff the bridle and the bit, and say—I would rather not have the oats. Then, occasionally, you see a stout man approach the horse with a heavy whip, but he never gets near him—hasn't a chance. Those who are about to address the working man to-night are not going to approach him as if he were a horse at all: they are going to speak to him as a man."

As I have said, his outspokenness sometimes got for him hard words. Thus, he angered the Leicestershire Nonconformists not very long after the Congress by saying that the Liberation Society would evidently prefer a gin-shop to a Church. And the Mayor who had welcomed him to Leicester at the Congress signified his displeasure by sending £50 to the Liberation Society. But in the long run nobody ever got on better with the Nonconformists than the Bishop. Witness their affectionate farewell to him.

A whole volume could be filled with witty sayings of his which came in pat to the purpose when wisdom was wanted to shut up some mischievous speaker or correspondent. The Bishop was generally happy when such persons tried to "draw" him. Thus a foolish man in Torquay, who was angry with the Burials Bill, got up a memorial and sent it to the Bishops requesting to

know what they were going to do and proposing to publish their replies. Bishop Magee, after objecting to being publicly catechised by a man that he had nothing to do with, went on gravely to say, "In this as in every other matter concerning the interests of the Church and of religion in this country in which it may be my duty to act, I propose to take such steps as after careful consideration may appear right and wise to take." The gentleman would hardly have kept his word as to publication, but the Bishop published it himself. Another foolish fellow was good enough to tell him that he highly approved some views the Bishop had expressed in his sermons at Bath about the Ordination Service, and wished him to explain how they could be reconciled with the views of Dr. Pusey. The Bishop in reply referred him to the sermon, and begged him to try to understand it for himself. "Whether you find my statements satisfactory or the reverse—or whether they can be reconciled with certain statements made by Dr. Pusey or by any other person, are questions on which you are, I presume, capable of forming your own judgment."

Presiding on the 17th of May, 1879, at the festival of the Artists' Benevolent Institution, he made two of his happiest after-dinner speeches. Here is a delicious paragraph from one of them: "It is some years since I carried off from the walls of your Academy, in a moment of impulsive self-gratification—for which I received a domestic rebuke—what seemed to me a very charming little painting. It was by an artist of no great repute. It was but a few trees and a glimpse of a stream, and a bit of sunset, taken on the banks of the Thames; but it had an air to me of exquisite repose and peace and rest. And I assure you that sometimes when I am wearied with work, vexed, perhaps, by a correspondence with some clergyman who is not blessed with a sense of implicit obedience to his Bishop—or, perhaps, by a question of the colour of some vestment worn by one who has an artistic eye—I come out and look at this picture, which seems to me to mirror the stream of life as it draws peacefully towards its evening. There is something in it that rests and soothes me, and, if you will believe me, at that moment a curate might play with me with safety."

Not less felicitous was a speech which he made on the day of the consecration of St. Mary's, Edinburgh (October 30th, 1879). He had preached one of his finest sermons in the morning, and at the dinner which

followed, gave equal delight to his audience. Scotchmen, as everybody knows, are specially proud of a brother Scot who has distinguished himself outside their native land, and they can also enjoy a gentle joke against themselves for a small weakness of which they are not unconscious—namely, the inclination to discover some trace of Scotch blood in celebrated people. The Bishop found his opportunity of humouring them, when Lord Mar gave as a toast "The Churches of England, Ireland, America, and the Colonies." The Bishop in responding said, that in selecting him to reply to the toast, there was certainly one point in favour of the selection. They had chosen to speak to this composite toast of theirs one who occupied an English see but was an Irishman, and who had the honour and happiness of having some Scotch blood in his veins. He remembered some years ago when the eminent Scotchman who now occupies so worthily the chair of Canterbury—(loud cheers)—heard from him a sermon which his Grace was kind enough to think of in a favourable manner, the Archbishop expressed his approval with his usual graceful humour. He asked him when he came out of the Cathedral "Bishop, was not your mother a Scotchwoman?" He answered, "No, your Grace, she wasn't; but I believe her grandmother was." (Great laughter.)

Archbishop Magee's *bon mots* were almost as many as Sydney Smith's. It is to be hoped they will be collected, and enshrined in a biography the staple of which will be, after all, the record of the work not of a mere brilliant humourist, but of a great and good man. I can only jot down a few which I have heard from friends; one or two from his own lips. It is well known that he disliked being solicited for preferment. He prided himself on doing his best to find the right men for himself. One applicant not only badgered him unmercifully but came up to London, and caught him at the Athenaeum. "Mr. —," said the Bishop, "if it rained livings, I would offer you—an umbrella." Another patronage story which perhaps straitlaced people will think requires a little kindly allowance—and surely it needs only a *very* little—is the following. A layman solicited the Bishop on behalf of the curate of his parish, and after pleading his cause, got the Bishop's promise to give the curate the vacant living. The delighted squire exclaimed, "Many thanks, your lordship, I can tell you that you will find him a regular trump card." The Bishop was rather

surprised, and perhaps nettled at the unseemly metaphor, but said nothing. But a little later, after the new incumbent had taken possession, he met the squire again, who repeated his small jest, "Well, my lord, I told you that Mr. — would turn up a good trump." This was too much for the Bishop's forbearance, who replied, "Well, sir; in the short time that he has been there he has managed to show his hand a great deal too much, and he has played the deuce." Walking with Bishop Atlay at Hereford, whereas every one who has been there knows the beautiful river Wye washes the episcopal grounds, the latter said, "Well, we think our Cathedral very interesting, but it is not nearly so grand as yours." "I think," was the reply, "that you may consider your flowing river (pointing to it) better than my Dead Sea." This name had got affixed to the Diocese of Peterborough during Bishop Davys's tenancy.

Here is a story which I heard him tell. Some members of his congregation—I think at Enniskillen, but am not sure about that—came to him when he was leaving his incumbency, to bid him farewell. "And we can assure you, sir," they said, "that we have profited so much by your ministry, and feel that it has done us so much good, that we have resolved that after ye've gone and left us, we'll none of us ever go to church any more."

The Bishop was well up in his Dickens, and very frequently went to him for illustrations. Thus he came into Lambeth Library one day, where he was engaged to speak at some meeting, and said, with comical weariness of manner, "I feel like Mantalini, whose life was one horrid grind; my life nowadays is one horrid speech." When he was denouncing Lord Shaftesbury's Bill, he quoted Squeers, who expressed the great pleasure he had found in thrashing Smike in a hackney coach—"there was such a relish in it." This, said the Bishop, is exactly what the aggrieved parishioners will do. There will be no real good to be got by their bullying poor, hardworking clergy, but it will be a novelty, and therefore they will find a relish in it. And to him has been attributed another humorous application out of the same volume, which found its way into a Church newspaper. Bishop Claughton, Archdeacon of London, held a Visitation to which nobody came. The good Bishop was naturally annoyed, and expressed his opinion that some means ought to be used

to compel them to obey the archidiaconal summons. Thereupon Mr. Squeers was quoted for an illustration. "Bishop Claughton is of Mr. Squeers's opinion that the world is chockfull of visitations, and if a boy repines at a visitation, he must have his head punched."

Preaching at the Chapel Royal, Dublin, on the parable of the Pharisee and Publican, at the time when the disestablishment of the Irish Church was imminent, the Bishop applied the parable thus: "The spirit of pharisaism wears different garbs, and speaks in different tones in different ages. The original Pharisee said, 'I fast twice in the week; I give tithes of all I possess.' The modern pharisee says: 'I don't fast; don't see the use of it, and don't pay my tithes.' No, to do you justice, you don't."

But I must repeat emphatically what I have already said: it would be a false picture of Magee to represent him as pre-eminently a joker. He could not, indeed, help answering a fool according to his folly. But some of his best speeches breathe a fervent piety which cannot be mistaken. I might quote at large from his published sermons, but content myself with referring to three speeches, one delivered at the Church Congress at Bath on the subject of Sunday Schools (*Guardian* for 1873, p. 1364), one on the Central African Mission (Feb. 1875) and one at Wellingborough in May, 1874. The first two are full of the eloquence of deep and tender pathos. The last was called forth by ribald posters which were stuck all over the town on the occasion of his coming to consecrate a cemetery, and which resulted in a mob which hooted and hustled him at the service. He boldly invited the people to a special service at the parish church. It was crowded, and he addressed them in a manner, marvellous even to read of. The hearing carried all before it, and no man from that day was more popular there.

But I must close these reminiscences. I met the Bishop often, but many who read these pages will have known him far better than I did. Yet on their behalf, and as one that read his speeches with delight, and was privileged to hear many of his utterances, both witty and wise, I lay this humble wreath on the grave of one whom the Church of England in years to come will reckon among her true and faithful sons, a delightful, unselfish, generous man, and withal a great Prelate and Father in God.

A RELIGIOUS REVIVAL AMONG THE YOUTH OF FRANCE.

BY PROFESSOR RAOUL ALLIER, OF THE SORBONNE UNIVERSITY, PARIS.

From *The Independent* (Undenominational), New York, May 28.

"THIS century is moving toward fatalism," said Michelet.

"It will come to know God," said Pastor Gratry.

Up to this time it is the first of these two predictions which seems to have been fulfilled in France. The sovereignty of Realism has been declared in politics by the men of the Empire, and those who have been under its influence; in philosophy by the positivists; in literature by Flaubert, the Goncourts and Zola. It is a singular fact just when the prophecy of Michelet appears to be realized with deplorable brutality, that that of Pastor Gratry thrusts itself upon our consideration, and that several unexpected events seem to proclaim the dawn of a religious revival.

If we begin with that which makes the most stir, the first sign of the awakening is the new interest taken in occult sciences; but a tour among the many societies which pretend to be initiated in the philosophy of the East would lead us away from our subject. We will only observe that the apostles of "the great Synthesis of Religion" do not preach to the empty air, they are listened to with attention, and many of their young hearers come to the conclusion that "Perhaps there is something in all this." What a convenient aphorism, which has the advantage of permitting a skeptical sneer and a sympathetic curiosity at the same time! But in the main our young men are not merely seeking the marvelous, they are looking for a conception of science which leaves a place for religious phenomena and which allows them to find in a pervading love for humanity the highest social well-being.

Let us pass over those petty sects where dilettanteism is an element, and where the art of startling the public is sometimes practised with mutual admiration. Let us go to the students who do not set themselves up as wonder workers, and who, under the guidance of their professors, are contented with a manful study of the action of their own souls. In the first place we find a keen enough skepticism in regard to the former religious status of the University. They no longer desire an official creed which can satisfy neither philosophers nor be-

lievers. At the same time they are weary of positivism, they stifle in the narrow limits of the known. These malcontents have cast aside traditional authority; then what is the philosophy of which they dream? This question can be better answered by an anecdote than a dissertation. Some months ago the most influential members of the General Association of Students of Paris, and its oldest friends, among them professors, artists and literary men, were brought together at a banquet. Toward its close M. de Vogüé made a speech, in which he attempted to define the aspirations of the present generation. Said he:

"Our methods of analysis, our rational view of the universe, *the general tendency toward exactness of the scientific spirit*, are all acquisitions which henceforth can perish only in the total breaking up of civilization. All that we reconstruct must be built upon this impregnable foundation."

A round of applause interrupted this declaration. We should keep this profession of scientific faith emphatically before the mind in order to easily applaud what followed:

"But, moreover" [continued M. de Vogüé] "the sphere of the unknown keeps its legitimate place in those things which engross our attention, since it contains all the laws, all the combinations of laws of which we are ignorant. We shall not be unfaithful to our rational conception of the universe. On the contrary, it will be very consistent with our principles, if we leave a large place for the intervention of laws which are unknown."

The Voltaireans who were present were not pleased with this statement. They were annoyed by the enthusiastic applause of this body of young men; but what was their irritation when the speaker proceeded to add to his assertions:

"Our rational conception of the universe remains intact if we recognize in the inventions of science, and the productions of art, the result of a free gift or 'grace.' Accordingly, as is understood by that, the general effect of an unknown law which is planned above us, but very surely as unerring in its application, and as regular as those laws which are catalogued in our understanding."

Further commentary is useless. I will add only a word to this quotation. Ten years ago the young men of our higher schools would have protested against this language; to-day they warmly applaud it. Is this not a sign of the times?

In regard to other indications of this religious revival we will say little. The intellectual obstacle which was set up between religion and the preceding generation is in a great degree destroyed. The consequences of this fact are important. Let us rapidly enumerate them. In the first

place, the problem of religion is no longer ignored, but received; it is approached with a certain fear, but with real interest. A professor of the philosophy of religion, in the Faculty of Letters, of Paris, will have his lectures crowded from the beginning; but he will keep his hearers only on condition that he treats his subjects both in a secular and religious spirit. One can have but little doubt of this if he has talked confidentially with the young men, who, on the sides of the Mount Sainte Geneviève, seek to find a ground for their personal convictions.

Full of a respectful interest in religion, but incapable of asking from it devout feeling, they are waiting for æsthetic feeling. How little they appreciate the irony of the eighteenth century when they find a charm in the strange supplications of Verlaine, when they are "edified" (the word is Jules Lemaitre's) by "*La Marche à l'Etoile*," of Frageroele; by "*La Passion*," of Haracourt; by "*Noël*," of Maurice Bouchor. Is it not a secret need for worship in common which causes the success of modern mysticism?

If the youth of our schools have not a very clear perception of what religion should be for the individual, their apprehension of what it ought to be for society is more distinct. It is a curious thing to watch the progress of their ideas. In order to satisfy their social instincts they have established the General Association of Students, and they were scarcely united in this syndicate of material interests before they became inflamed by great ambitions. Their dream has been to make friends with the poor and the lowly; to apply their knowledge to the service or these disinherited brothers, and to labor for the advancement of social justice.

"Neither Science nor Democracy," said a student at a recent conference, amid the plaudits of his comrades, "neither Science nor Democracy is sufficient in itself. Deprived of a higher principle, they are only blind barbaric forces. There is at the base of all modern science an hypothesis borrowed from mind itself (the conception of force). Democracy would be only a savage struggle of classes and interests if it were not ruled by the spirit of Justice and Love. In the last analysis, then, it is the Spirit that should direct modern evolution, and in the spirit Love is its highest, most active and most fruitful principle."

Now when men approve such sentiments, it is impossible that their attention should not be drawn toward the figure of Christ and their hearts be stirred by the contemplation of Him who is holy and just; and the same young man from whom I have

borrowed the lines above lately exclaimed before the same audience:

"If Christianity as a doctrine is not revived among us, we must, at least, have the Spirit of Christ."

But skeptics maintain that this is only an isolated expression, that it is "the voice of one crying in the wilderness." Within but a short time this young man, M. Béranger, has been nominated by his companions President of the General Association of Students of Paris. What a defeat for our Voltairians!

It may be asked, perhaps, is there any real earnestness in this demonstration? Do we not mistake our wishes for realities? An answer is very simple. See what the high priests of dilettanteism think about it. They continually lament the new tendencies which are evident; they cry out against the offense; they hide their faces before these indications of an awakened religious feeling. Would their anxiety be so intense if these signs were without value?

Admitting their reality, what does the movement which they show amount to? The importance of a movement is measured by its causes. Why do the young men who crowd our schools wish to escape from dilettanteism and egoism? In the first place, there is an intellectual motive. If you talk with a student of the Sorbonne—I mean with one of the best of those who reflect—you will be astonished to see how greatly positivism and materialism have lost ground among them. A student of philosophy will no longer repeat that benumbing phrase which about the year 1860 did not provoke a smile—"The universe is now without mystery." He has read and pondered upon the works of such writers as Charles Renouvier, Charles Secrétan and Emile Boutroux. In their school he has learned to cultivate not only physical science but all learning; and he believes in them when they have convinced him that dogmatic determinism is not absolutely founded upon reason; that in all phenomena there is an undetermined part; that this undetermination makes us presage that at the heart of Nature there is a spontaneity whose flowering out will be Love; that religion is not a passing state, but a function of the soul; that metaphysical belief can reach beyond scientific certitudes, and religious belief can reach beyond that. With such ideas and such sentiments, we are not far from despising superficial skepticism and deriding the eighteenth century; and when we are no longer alarmed, but merely irritated by this cease-

less simpler in the presence of holy things, we are ready to recall with enthusiasm the noble words of M. de Vogüé which I have already reported.

The young men who come together to revive religion are subject also to literary influences. In fact, we witness an evolution to which critics have given the signal. A few years ago M. Brunetière was out of favor in the Latin Quarter, where he was accused of narrowness and illiberality; to-day he is appreciated, if not relished and liked. From the day that he began to be read he has carried things by main force. He has made his readers feel that there is a certain incompleteness and barbarism in the literature of realism; and he has compelled them to recognize what was national and human in the works of the past. Now to understand the past is in a certain way to revive its spirit. While M. Brunetière has demolished the writings of the naturalistic school, M. Emile Hennequin has destroyed the critical theories of M. Taine. According to the latter, the artist is the result of the *milieu*. According to M. Hennequin, he is, on the contrary, an active cause, and the hero worship of Carlyle has reappeared among us. Great men are not controlled by social or literary movements, they instigate them themselves. The moral result of this assertion is a latent need for activity. The determinist is convinced that he has only to allow himself to be carried along by events; the man who believes in liberality and in the force of personality wishes to direct events and to impress them with his own individuality; he desires to be Somebody, and for that reason to possess a faith.

But "all things work together for good, for them who love God," even when they are merely stirred by an aspiration toward the unknown God. By a strange coincidence, just when the young men of our schools longed for the advent of a new literature, the Russian romance was laid open to them by M. Melchior de Vogüé. In a short time Tolstôï became popular in the Latin Quarter. While we admit that the Christianity of Tolstôï is singularly incomplete and false, is not the main point this; that after having read this defective commentary of the Gospel, the youth will read the Gospel itself? And is not the young man who is already convinced that brotherly love is the law of life prepared to hear the call of Christ?

This leads us to the true cause of that religious revival which disconcerts the triflers of old Voltairianism. The rising genera-

tion has but little dilettanteism; they hold it in horror, and in truth it would be difficult for them to do otherwise. The logical consequences of dilettanteism have been deduced by a set of writers who investigate vice, at the head of whom we must put the Boulangist deputy of Nancy, M. Maurice Barrès. The three books of this writer—"*Sous l'oeil des Barbares*," "*L'homme Libre*" and "*Le Jardin de Bérénice*," contain the shameful doctrine of refined and cruel selfishness. But the young writers who profess these fine sentiments are not satisfied with developing a literary theme; one of them, Chambige, has made an application of them which his friends have found very awkward, and which has plunged a worthy family in sorrow. The books of M. Barrès have encouraged all those young men who do not care to fill the ranks of the dissolute. The crimes of Chambige and his imitators, for he has had them, have created a reaction against these fatal doctrines.

It is a happy coincidence and one which cannot be fortuitous that selfish dilettanteism delayed producing its natural fruits until an uprising of the national conscience became possible. It will never be known how much the disasters of 1870-71 have humbled a generation whose minds were awakened by the baleful glare of the double siege of Paris. In it a spring has been bent and broken. It is unnecessary to press this further. To-day the wounds of our country are scarred over. The young men of the present time did not witness the convulsions of the country in its struggle for existence; there is no reason why they should not accept and love life. At twenty years the heart which has not known suffering is eager to give itself. The lessons of M. Barrès and his kind ought to bring about a healthy revolution; from this point of view they have not been an evil.

Let us sum up the different points which we have enumerated: An uprising of the conscience and the heart, assisted by a philosophical and literary revolution, has created among our young men a fresh desire for moral and religious life. The movement toward mysticism, whose principal indications we have noticed, is not the same as that tendency toward religiousness which is so often felt by the old and the weary; it is not a longing for rest, it is a leap toward life and action.

What is the future of this movement? Are we really upon the eve of a religious revival? We are, if Christians do their

duty, and know how to live up to their faith; if they are capable of forgetting their narrow systematizing and their illiberal divisions; if they exhibit the religion of Christ as a principle of life. We do not dare to throw even a trembling glance upon the future; it is enough for us to remember that the Lord reigns.

WORK FOR STREET BOYS.

BY THE REV. JOHN C. COLLINS.

From *The Christian Union* (Udenominational), New York, May 21.

It ought to be no great task to write, as requested, an article on the work among the street-boys of America for the readers of *The Christian Union*, certainly not for one who has seen a vision of years take tangible shape and Christian America begin to reach out for the salvation of these thousands of little fellows of our streets.

If I lack inspiration for such an article, I need only to turn to the photograph of thirty or forty of these boys which the Superintendent of one of our Clubs managed to catch one evening by flash-light, after grouping them in one end of the room. Black and white, bright-eyed, happy, thoughtless little fellows, face after face looks into mine. Some of the faces are pinched by privations which have already left their mark, and there is a pleading look in their eyes which has given to me many a time inspiration and new strength in trying to solve the not easy problem of helping Christian America put its hands upon and its arms around the hundreds of thousands of others like them throughout the length and breadth of the land.*

The first night, now about seventeen years ago, I ever faced a gathering of street-boys in what was known as a Boys' Club. I saw possibilities of a great work in that surging mass of seemingly uncontrollable juvenile humanity. The results among these boys the two or three years following that first night, while I was in college and the theological seminary, deepened the convictions of the great usefulness of this work which I had when I stood before that mob of boys, wondering how I was to get the power over them by which to control and direct their lives into new channels, and I came to have a vision that some day it

might be possible to arouse Christian people throughout the country and bring to them a knowledge of the great possibilities for good in this work. There seemed to be, however, no means at that time of making this vision a reality, and doubtless it was God's plan that its realization should be postponed to a later day, when, under new circumstances and new forces, there would be a larger possibility of success. This day came when at last our Christian Workers' Association, of which I was Secretary, brought me into co-operation and touch with the Christian men and women throughout the United States and Canada who were best fitted in their various localities to undertake this work; and in 1887 we began, in a thoroughly systematic way, and through an organization which it was designed should spread all over the country, to organize the work for boys through Boys' Clubs.

It is unnecessary to give the details of this organization. To those who may not be familiar with the system of work it may be necessary, without going into details, to say that the *plan of work*, for which we care, after all, more than we do for the plan of organization, was to open a room in the center of the larger cities, except, perhaps, the very largest, and to gather into this room, during the evenings of the colder months of the year, the boys from the streets. Each room would be placed under the oversight of a Christian young man as superintendent, and the boys could be brought into touch with Christian ministers and people who would visit the rooms from night to night. The attractions were to be simply a warm, well-lighted room, with a carefully selected library of books for boys and a number of innocent and, as far as possible, instructive games. They would be simply the attractions which the better class of boys had in their own homes, and thus such boys would not usually be drawn to the room, and the work would be confined to those most needing it. During the daytime, when the club was not open, the superintendent could visit the homes of the boys and become perfectly familiar with their surroundings, fathers' occupations, and learn about the boys' habits, character, etc., more definitely than could be done in any other way. He was also to visit the police courts and keep close watch for and over the boys, as far as the judges would give them into his care, who were brought into the courts for petty offenses. In this way he would come into touch with every boy who was likely from his surroundings

* Reproductions of this photograph and detailed statements of what has been accomplished will gladly be sent by Mr. Collins to any interested. He may be addressed at New Haven, Conn.

to grow into a criminal, and as most criminals *grow* and are not made in a day, this police-court work could be made a very important and useful feature. In the rooms also the boys were to be taught politeness by saying "Please" when they asked for a book or game, and "Thank you" when they obtained it; also cleanliness and the like. Penny Savings Banks could be established. Occasional lectures on interesting subjects—sandwiched in between *bona fide* sandwiches and apples and oranges, the prospect of obtaining which would be no small influence in securing attention and order—could be given. Mottoes containing some great truths could be hung about the walls and make their impressions upon the plastic minds of the boys. Manual training classes, of ten or fifteen boys, in carpentry; classes in type-setting, wood-carving, clay-modeling, could be established in adjoining rooms. Better than all, and first of all, without any established plan, the superintendent, by personal intercourse, the mightiest agency which the Christian worker can use, could bring the boys into personal relation with the Lord Jesus Christ, their great Friend.

I knew without a doubt that we could furnish sufficient attractions to reach, in every city where a club was opened and properly managed, nearly every boy of the street, but I did not know how we could get the money or how we could find and train and hold to our system of work superintendents who must needs have tact and be exceedingly teachable if the work was to be carried on and accomplish much; and I questioned whether Christian people would have the persistence and faith sufficient to wait for the results, which in the case of work among boys do not show on the surface as soon as the results of work among hardened adults, so often found to be temporary. The gathering of the boys and the work which a *bona fide* Boys' Club could do was no experiment, but the co-operation of Christian people and the rest was.

And this we began in 1887 to do. I rejoice to be able to say that, under the blessing of God and with the co-operation of the noble company of Christian men and women who have served on committees and who have contributed of their means, each doing what God has made it possible to do, we have placed our hands for good, for time and eternity, upon over *thirteen thousand boys*, chiefly boys of the streets, in many cities, principally those in New England.*

* In a private letter Mr. Collins says: "If there was not so much vitality and good reason for the existence of the work

We have solved many problems of organization, and, besides those who have been reached directly through the work of which I am General Superintendent, very many others have been stirred up to undertake in small ways a work among the boys, and many hundreds and thousands have been reached through these agencies. Out of all the clubs which have been organized only three have disappeared. The others are continuing their work with increasing influence for good from year to year. Nearly two thousand dollars have been placed in the Penny Savings Banks in something over a year. About fifteen hundred boys have been members of the classes which have been formed. Hundreds of boys have been placed in the care of the superintendents by the police judges, and have been apparently turned from lives of crime and misery to lives of happiness and usefulness. Many boys without religious training have been brought into connection with the churches and Sunday-schools, and, more than this—for statistics, after all, give no real measure of what is or is not done—these thousands of boys have felt the influence in their lives of the Christian people with whom through these "night kindergartens" they have come into contact; for, in most of the cities where these clubs have been organized, committees from the churches have been frequent and constant visitors.

This, in brief, is the story of the beginning and present condition of this movement, in which it seems to me we all ought to rejoice, those who have not had a part in it as well as those who have been given this privilege.

I have stated that we have made a *beginning*, and I consider that what has been

in the work itself we never would see thirteen thousand boys reached in a little over three years and a half. A new feature which we are putting into these Clubs is a bath-room, which we find works splendidly. The University Club here in New Haven, which is carried on by us, assisted by the Freshman Class in College, which has formed a Boys' Club Association, has a splendid little bath-room attachment. During the last eleven nights, of which I have statistics before me, 142 boys have been bathed; and they have been thoroughly bathed, too, for under the arrangements with the College boys there are three members from the class present every evening, and one of them has charge of the bathing. He goes into the bath-room and sees that the boys are washed from head to foot. If this is not practical Christianity, then I don't know what is. Sometimes the young fellow in there will get so thoroughly exhausted and "sweated out" that he cannot stand it more than half or three-quarters of an hour, when he has to be relieved by some chum, and the bath-room is kept in operation from the time the Club opens until it closes. These boys have been the very dirtiest and neediest little fellows that we could get our fingers on in the whole city, and they take great delight in it. When this feature becomes introduced into the new Clubs which will be formed and into the old ones, you see it will be no small thing. Of course this bathing is in addition to the ordinary washing up, which has been a feature of all the Clubs from the beginning, and perhaps in every club there is an average of fifty boys every night, who just wear out bars of soap and begrime towels in great quantities in the effort to get the black off hands and faces."

accomplished is but a beginning. Such a work as this is intimately related to the highest welfare and the future prosperity if not the salvation of our country, and, if there were no other motives, the desire for self-preservation and national prosperity should urge every American to assume the responsibility which is placed upon him by the knowledge of *what can be done* for these boys, judging by what has already been accomplished. Every one of these boys who survives the struggle with poverty and temptations with which so many of them are surrounded will soon be an American citizen, and very likely the head of a family, with power for evil or good which cannot be measured. I shall never forget that wonderful discourse of Dr. Lyman Abbott's on the "Housing of the Poor" at the New York Convention of Christian Workers in 1887, in which he so forcibly and vigorously brought before our minds the power of the family and the family life. Thousands of these boys will in the near future be husbands and fathers and heads of families. As the boy is, so will the husband and father be; and as this husband and father is, so will be, in all human probability, the family, this wife and these children; and as these children are, so future homes and families will be, and the Church and our country. I know of no place—and I have had many years of Christian work among older persons—where a word, a touch, a little help, reaches so far and gives such momentum in the right direction as with a boy.

But, great as is the incentive which we find in the blessing which shall come to the Church and to our country through the salvation of these boys, I find—and I have reason to think that the others who are working and will work among these boys will find—even higher motives in realizing, as they do from day to day, that they are stopping and thwarting the powers of evil, which are getting so strong a hold upon these young, innocent, helpless little fellows, and which, if they are not stopped and broken, will bring untold misery upon their victims. How many of us are ready, if we see one in the terrible plight of physical pain, to rush to his aid! but how much higher the wisdom and real the relief, yea, Christlike the effort, to *prevent* the powers of evil and shut out the pain and misery which sin brings into every human life! Who is there that demands more consideration from us than these helpless little fellows, who, through no fault of their own, are in the midst of temptations which will

surely overwhelm them unless in this same Name we come to their rescue?

Thank God, we are coming to their rescue. I look beyond the faces in my picture and see the pleading, pitiful little faces in a thousand dark places, and coming towards them for their help are those who minister in His name, and the vision of the years past, whose realization has had a beginning, will become, I am convinced, in the near future a glorious reality.

CONFIRMATION OF THE REV. DR. BRIDGMAN.

From *The Churchman* (Episcopalian), New York, June 6.

THE confirmation of the distinguished Baptist clergyman, Dr. Bridgman, by Bishop Potter is an event of more than ordinary interest. Dr. Bridgman has been a man of eminence in his denomination. He is universally esteemed by all to whom he is personally known. His piety is unquestioned. His pastoral success has been remarkable. His denominational loyalty has been steadfast. He has faithfully submitted to denominational restraints. To the last his congregation has remained attached to him, and it is in spite of the urgent remonstrance of his people that he has felt constrained to withdraw from his connection with them and the denomination to which they belong.

The story of Dr. Bridgman's resignation is instructive. In theory every Baptist congregation is autonomous. It professes to be a Church in itself, and to be uncontrolled by any denominational authority. In fact, however, it is not so; and the control of Baptist ministers and Baptist congregations by denominational opinion, as expressed in denominational journals and by denominational representatives, is absolute enough to make it almost impossible for a self-respecting minister who does not adhere to the prevailing methods and opinions of the denomination, to retain his position, though he be thoroughly supported by the congregation to which alone he is supposed to be responsible. For years past Dr. Bridgman's position has been peculiar. After entering on his ministry in cordial sympathy with what are generally regarded as sound Baptist views, he has found himself less and less able to preach them in the sense in which he first accepted them. Without denying the just prominence of the sacrament of baptism, but rather be-

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cause he has learned to think of it as an ordinance of Christ for the whole Church catholic, and not as the badge of a denomination, he has not been able to use the customary denominational phrases in a merely denominational sense. Having come to see that the Table of the Lord is not the table of a single congregation, nor of any denomination, but of all baptized Christian people, he has deeply felt the hardship of the narrow denominational rule which excluded his own wife from participation with him at the celebration of the Lord's Supper, for the sole reason that, Christian woman though she is and has been for these many years, she has remained a Presbyterian. In like manner, as his appreciation of the love of God has grown stronger and clearer with the passing years, he has found it impossible to preach the hard and cruel doctrines of future torment of the impenitent which are prevalent in Baptist Churches, and he has not been able to reject the pious hope which has come to him that "at last, far off, at last to all," God's love may appear to be the goal and end of God's severity.

Notwithstanding these changes of opinion and sentiment, which have probably been so gradual that he himself has hardly been conscious of them, Dr. Bridgman has faithfully maintained the Baptist cause, and has loyally submitted to denominational restraint, in the very point in which his loyalty must have been most painful. It is difficult to conceive the feelings of a minister who believed it to be "the privilege of all Christians to partake of the Lord's Supper wherever His table is spread," and yet was compelled to see his own Christian wife rejected from the Lord's table in his own congregation. To this and other things, however, Dr. Bridgman loyally submitted without complaint, in the fulfilment of what he held to be his denominational duty. At length he ventured to tell his people that he could no longer put away the "eternal hope" which had come to him concerning God's dealings in the world to come; and then the trouble came. A large majority of his own people, and among them many who did not share his views, remained as firmly and devotedly attached to him as ever; but a minority dissented, and outside of his congregation the strife of tongues and pens began to rage. He was accused of denominational disloyalty, and was plainly told that he had no right to remain in the denomination to which he had given the best years of his life. That was more than he could bear, and, in spite

of the entreaties of his people, he felt himself in honor bound to resign his charge.

This has happened: Dr. Bridgman has unconsciously outgrown the shackles and restraints of denominationalism. He was a Christian man before; he remains a Christian man still. As a baptized Christian man, he was a member of the Catholic Church before; and he remains a member of the Catholic Church still. But heretofore he has been a member of a society of Christian people who are banded together in separation from other Christians, and organized on a principle of exclusion, not of catholic inclusiveness. At the same time they reject certain views and opinions which are not inconsistent with the reality of Christian faith, and make it inconsistent with a sense of honor in an upright man to remain in communion with them if he comes to hold those views or opinions. What has happened to Dr. Bridgman is that a Catholic communion, with a full and satisfactory statement of the Christian faith, with unquestioned liberty of thought on all matters of subordinate importance, and therefore with the power as well as the ability to embrace all Christian people, has become indispensable to his spiritual manhood. In a word, he has outgrown the exclusiveness of denominationalism and has grown up to the inclusiveness of catholicity. From one point of view that is all.

And yet it is not all. Dr. Bridgman has recognized in the Catholic Church from whose communion his spiritual forefathers separated, but of which they and he have always been members, the spiritual home in which he can find rest, a home in which faith and freedom are united, that is to say, a home which is catholic in faith, free in opinion and inclusive in communion. When he and his wife resolved to break through the denominational barriers which hedged them in from the larger communion to which, as Christian people, they really belonged, they found themselves for the first time in their lives in visible sacramental communion with each other. As members of Christ's Church they ought always to have been so; and nothing has hindered them but the unchristian rule of a society of Christian people who have cut themselves off from communion with their fellow-Christians. When the bishop laid his hands on Dr. Bridgman and his wife in the rite of confirmation, he asked no questions that they had not both answered long ago, and he imposed upon them no terms of communion which, as Christian people, they were not ready to accept. What happened,

then? Nothing happened but this, that at last they found themselves at home together, with no unchristian bar of denominational exclusiveness to separate them in the enjoyment of the holiest privileges of Christ's Church.

We realize the pain and heartbreak which must have attended the experiences through which Dr. Bridgman has been called to pass. We realize that there must still be sorrows that are hard to bear. We realize that, in leaving friends with whom he has had long and sacred relations, the pang of parting must be bitter. But we would beg him to remember that he has really left none of those old friends, since all of them, whether they know it or not, are members with him of the same "one body" of Christ. The only difference is that he now enjoys a privilege of freedom which they have not yet learned to be their spiritual birthright.

THE ANNIVERSARY OF THE E. C. U.

From *The Church Times* (Church of England), London, June 12.

To the observant Churchman it cannot fail to be evident that in the very near future we are likely to be engaged in conflicts which may be fraught with disaster. The worst day for England will be that in which the Church and State come to be permanently arrayed against each other as hostile forces, and it behoves us by all means in our power to delay its coming. The state of things in France, to take no other instance, might well serve us for a warning. The Gallican Churchman finds himself living in a political atmosphere, to breathe which is deadly to his Churchmanship. It is not the form of Government that affects him; it is the moral tone of the political world around him.

Among ourselves Churchmen for the most part have been, and are, strangely apathetic as to the true relations that should subsist between Church and State. Through their indifference they have suffered many pernicious doctrines to grow into general acceptance as articles of political belief. True they have been rightly engaged in the congenial work of propagating religion, but none the less the relations of Church and State needed to be safeguarded. Thus they carelessly encouraged, by their mistaken views on law, the growth of the Erastian idea to such an extent that nine Churchmen out of ten would even now be unable rightly to distinguish between "the things that are Cæsar's" and "the things that are

God's." The ecclesiastical suits, with which we are unhappily familiar, and which still disturb our peace, furnish painful proof of this confusion of thought. Nothing is more certain than that the Church would long ago have been reduced to the position of a branch of the Civil Service, had not the faithful few resisted the encroachments of Parliament and the Privy Council. To most Churchmen it appeared that such resistance was made for wholly inadequate reasons, the preservation of some point of ritual, or the right to do as we please. They are learning now, in the most convincing way, that the very life of the Church was at stake.

In another very grave matter Churchmen have neglected to insist on justice for the Church. They have allowed the sentimental grievances of Nonconformists to occupy so large a share of public attention, that in consenting to redress their imaginary wrongs they have disparaged their own rights. With infinite labour and self-sacrifice Churchmen, at a time when the State was perfectly indifferent, and Dissenters declined to incur the responsibility, built up and maintained efficiently a splendid system of education, teaching upwards of 75 per cent. of all the children receiving instruction throughout the country. This advantage, amounting almost to a monopoly, the Dissenters have represented as a serious injustice to themselves, and, sooner than allow it to continue, have allied themselves with Secularists to discourage religious teaching altogether. They now demand, as a right, a share in the management of our schools. We doubt not that many Churchmen of Liberal political views honestly believe that a real grievance exists, and that justice can only be done by depriving the Church of her privileges. It does not occur to them to inquire into the manner in which those privileges grew up, and whether the Church is not in danger of sustaining a grievous wrong.

Further, in regard to the modifications of the marriage laws, Churchmen betray a shortsightedness that is extremely culpable. The conception of the sanctity of family life, which has coloured the whole of Christian morality, cannot nowadays be modified without, at the same time, lowering the standard of morality set up by the Christian religion. The Divorce Act was the first successful step in this direction, bringing the law of the land into antagonism with the Divine law. Since its appearance on the Statute Book the idea of the sanctity of marriage and its sacramental character has

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been sensibly weakened. The revelations of the Divorce court illustrate the regard in which marriage has come to be held, and, what is worse, every day they spread the contagion of contempt for this great mystery. The second downward step is the attempt to sanction marriage with a deceased wife's sister. There are amiable Churchmen, even priests, who fail to see in the Levitical law anything forbidding a man to marry his sister-in-law. But surely, if that were the case, the sentiment of Christian nations ought to be considered. Allow such marriages, and this sentiment is rudely shocked: the tradition of family life, as hitherto accepted and made the basis of social intercourse, is broken, and a totally new conception of the family relations is brought in, tending, we may be perfectly certain from the example of other nations, to the laxest morality.

Now for the treatment of such matters as these, and for help in a crisis like the present, we need an organisation of sound and earnest and sober Churchmen, with definite views as to the true principles and interests of the Church: a society unconnected with politics as such, but estimating rightly the relations of the Church with the State, and all political measures directly affecting religion. Such a society should be employed for the education of public opinion, for the propagation of sound and healthy views. Its influence should make itself felt in political contests, in religious controversies, in projects of social reform.

The germ of such an organization is ready to hand in the English Church Union, which celebrated its thirty-second anniversary on Tuesday last. This Union is composed of thirty-three thousand members, twenty-five of them Bishops, the rest priests and lay communicants. Its wide influence throughout the country is seen in the fact that in 111 churches of London and 775 churches in the provinces celebrations of the Holy Communion were provided this week for the members of the Union. It is further to be noted that it is not an association of mere professing Churchmen, but of men and women in fullest communion with the Church. Its object and mission is not solely to defend a particular mode of worship, though that attitude has been unduly forced upon it by the Ritual prosecutions; it is rather to defend the spiritual interests of the Church of England from all attacks from whatever quarter, and to spread a knowledge of Catholic principles throughout the English-speaking world. On these grounds we give the Union our

heartly support, believing it to be the most powerful and useful agency we possess for advancing the Catholic cause. On these grounds too we hold that it is deserving of the support of the Church at large, as an organized means of defence against the powers of evil that surround the faith on every side.

There are many estimable persons who hold themselves aloof from all associations smaller than the Church herself; but this is to forget that the work of the Church is neither defence nor attack, but the building up of souls. In her relation to the world she needs the banding together of her sons for purposes of defence.

To the questions of the day, to which we referred at some length above, the English Church Union addressed itself at its annual meeting. And in its proceedings the most pleasing feature was the spirit in which the debate was conducted. It is obvious that, in discussing important measures, considerable difference of opinion as to particulars is likely to arise, and we hail those differences as a healthy sign, and likely to result in the thorough sifting of a question to the bottom. The Clergy Discipline Bill, for instance, brought out verbal differences in the formulated expression of individual views; but the meeting was absolutely unanimous in reprobating any encroachment of the State upon the rights and liberties of the Church. The discussion of Free Education afforded room for differences of opinion, as is only natural in a society not committed to any one side in party politics. But the members collectively were fundamentally agreed as to the true principle of Education, that it must be first and above all religious. The resolution speaks for itself:—

That whatever changes may be made with regard to Elementary Education, no interference should be allowed with the present system of management of Voluntary schools, in so far as it secures the fulness and freedom of religious instruction therein in accordance with the faith of the religious body to which the schools belong; and that no such compromise as that of admitting Nonconformists, and others, to give religious instruction in Church of England schools can be accepted by this Union.

If there were room for criticism on Tuesday's proceedings, we would venture to remark that the list of good things in the Agenda for the afternoon meeting was rather like the *menu* of a banquet of almost aldermanic profusion. And with this said, it remains only that we congratulate the Union upon another year of real progress and useful work.

"HOW TO SPEAK IN THE OPEN AIR WITHOUT INJURING THE VOICE."

From *The Christian Advocate* (Methodist Episcopal), New York, June 18.

DURING June, July, August, and September thousands of addresses will be delivered in the open air in the United States at Camp-meetings, Temperance Conventions, Sunday-school Assemblies, Chautauquas, Schools of Philosophy. Fourth of July and other celebrations. *The Homiletical Review* for June has an article by Professor Coats on the topic of this editorial. His points condensed are: Do not speak in the open air. If you will do so you should use your voice in the open air from youth through life; if you have not done that, remember that your voice does not come back to you as it does in the house. Open the mouth wide where it will be of some service: in the back part of it, not in the front alone. Avoid high keys if you wish to produce powerful tones. Be more deliberate. Rest your voice by using such variety as you can.

These, except the first caution, are for the most part excellent suggestions. We regard speaking in the open air as one of the most healthful physical exercises that any man who knows how to do it can perform, except when there is a very high wind in the face of the speaker. We offer some suggestions, the result of experience and observation:

1. For a few minutes—say, two or three—make no effort to be heard by the whole assembly, if it be large. Let something be said worthy the hearing, but not essential to an understanding of what follows, noticing as the voice gradually rises, till it begins to be heard by all; then make this the key-tone. Pay no attention to the man who screams "Louder!"

2. Voices naturally high-pitched are the most easily heard if clear. Note the voices of children, whose words at play can be understood several hundred yards away. But a *baritone* voice admits of the greatest variety and the greatest ease to the speaker and to the hearer. *Bass* voices should be raised to the medium tone for open air speaking. No voice not naturally high should be strained up—it is sure to break.

3. Articulate the *consonants* distinctly; the vowels will take care of themselves.

4. Beware of diminishing the force of the voice at the ends of sentences; always bad, in the open air it is a fatal impediment to hearing.

5. Remain in one place. Do not turn around to address the chair, or turn the body from side to side, or perambulate the platform like a caged hyena, meanwhile howling. By inclining the head from side to side, though it be not moved more than three inches, a line between the two columns of air will comprehend the whole audience at a distance of twenty-five or thirty feet and beyond. Hearers will then adapt themselves easily to the speaker's position.

6. Make long pauses at convenient points, at least twice the length of an ordinary period, and at the end of these take the deepest possible inhalation through the nose.

7. Orations of a purely intellectual character require only the conversational tone. Those designed to stir the feelings, except the deepest pathos, must of necessity become somewhat harangue. Under such circumstances a rhythmical chant is a great relief to the voice, and increases rather than diminishes the effect produced. It is an astonishing fact that the lowest tones of such a chant can be understood twice as far at least as the same tones if the orator were speaking and not chanting. We have tested this by listening to ministers of the Society of Friends, both male and female in the open air; also Southern Baptist preachers, many of whom have a peculiar tone; and Methodists, and not a few political orators. We heard a minister named Trefren in New Hampshire preaching at a camp-meeting, and though his chant in the hortatory part of his sermon would hardly be stigmatized as a tone, we walked away slowly and distinctly understood all that he was saying at a measured distance of over five hundred yards, his lowest notes carrying the words with the aid of the understanding which we had of those uttered on the higher tones to our ears. Continuing the walk until we had reached a village nearly three-quarters of a mile away, we called the family of our host to the door, and still the clear tones of his voice could be heard, and some of the words understood. It is not a singing tone, but a chant, such as is natural to all emotion, slightly exaggerated, that we recommend. A person with a musical ear can easily obtain the management of it, without any danger of excess. After finishing the main divisions, begin the next some notes lower.

Finally, use no water, nor any other beverage. Wear a collar and cravat very loose. As the breathing must be almost twice as full and deep in speaking in the open air as in a church, great attention must be paid

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to having no unusual weight of clothing. A great political orator, when speaking out of doors, wore no waistcoat, carried nothing in his pockets, not even his watch.

Cry aloud, therefore, brethren, and spare not. Give the people the best thought in the best language, and may the oratory of the summer of 1891 help forward patriotism, learning, temperance, philanthropy, and religion.

PARAGRAPHIC.

COSTLY FUNERALS.—Mr. Spurgeon recently denounced in his own sharp way the pomp and parade at funerals, which he declared to be at once absurd and cruel, and expressed a hope that the common sense of the people would suppress such display as demanding an expenditure which was generally needed by poor widows and fatherless children.

If Mr. Spurgeon has any such hope, we fear it will prove a delusion, if not a snare. Undoubtedly these expensive funerals bear heavily upon the poor and upon people of moderate income. Life with them is a struggle—too often a hand-to-hand struggle—in which every day absorbs its own petty income. And yet they cannot afford to die. In the burial of their loved ones—for the poorest love their wives, husbands, and children—they must “keep up appearances.” Was not the badge of poverty bitter enough in life to end with life? The funeral must be one of considerable show, even if the family of mourners go cold and hungry and destitute for months. They do not complain. It was the last thing they could do for the loved one. The funeral was not that of a pauper; it was as “respectable” as that which not long ago issued from the mansion of a wealthy neighbor, and they were glad to make it so at any personal sacrifices. That is what they will continue to do in spite of admonitions that they cannot afford it.

But is there no remedy for this increasing and oppressive evil? Certainly; but it will never come from those who suffer from it most, because to make an open protest would be equivalent (so they think) to forming themselves into a Voluntary Association of Paupers! Reform must come from the rich, and it will come only when they cease from a display of wealth that is ill-timed enough to be designated as lacking in refinement, and as offensive to good taste, and content themselves with what is plain, simple, decorous, and appropriate.—*New York Evangelist*.

“STAND UP! STAND UP FOR JESUS!” is one of the most popular of American hymns. Its author was the Rev. George Duffield, a Presbyterian minister. It was written under affecting circumstances. In 1858 the Rev. Dudley A. Tyng had been engaged in a remarkable mission in Philadelphia, and on the Sunday before his death had preached in Jaynes Hall one of the most stirring sermons of modern times, so that out of the five thousand present at the delivery at least a thousand are believed to have been converted. On the following Wednesday he left his study for a moment, and went to a barn where a mule was at work on a horse-power shelling corn. Patting him on the neck, the sleeve of his silk study-gown caught in the cogs of the wheel, his arm was torn out by the roots, and in a few hours he died. Just before his death he sent the

message “Stand up for Jesus!” to those assembled at the Young Men’s Christian Association prayer-meeting—a message which suggested this hymn, and formed the concluding exhortation of the funeral sermon for Mr. Tyng, which was preached from Ephesians 6: 14 by its author. It was printed as a fly-leaf for the Sunday-school scholars by the superintendent; thence it found its way into a Baptist newspaper, and afterward passed, either in its English or in translated forms, all over the world.—*Central Christian Advocate*.

PASTOR OR REVIVALIST?—Must we have a “revivalist”? Certainly, if you expect a revival, for God usually does this work through some agent or agents. Where and how can we get one? You will usually find him in your pastor, and the best way to get one is to pray for and work with your pastor.

This is true. Evangelists have their place and work, but these are ordinarily not in the established churches, nor as officers in command of the settled ministry. A revival of religion is always desirable, but a revival, according to the modern idea, is too often a special effort made necessary by failure to use the means ordained of God for our spiritual advancement. Evangelists and special services and the inquiry-room make up, in part, for our neglect of the stated means of grace. The call of a modern revivalist is too often a sort of apology or penance for failure to heed the word preached week after week by settled pastors.

Desire on the part of the church for a professional revivalist indicates an already revived condition. Willingness to do the work and take the pledges he requires indicate the same thing. A certain evangelist declined to begin meetings in this city, some years ago, until two pledges had been given. The ministers must pledge themselves to attend every meeting and take part as often as possible, and a large number of church-members must pledge themselves to “attend every meeting; to urge others to attend; to talk with the inquirers; to pray for a blessing; to take part in the services, and, especially, to sing with a vim.” The city or town in which ministers and other Christians sign these pledges is revived at once. More than this, the church in which any large proportion of members sign such a pledge to their pastor, can have a revival without an evangelist, and if the pledge is made perpetual, and is kept, the revival will be perpetual.—*Herald and Presbyter*.

THE OFFICE OF SICKNESS.—Hard though it is to be withdrawn from daily duties and from the society of ordinary associates, to lie on one’s bed or recline in the easy chair during a period of enforced idleness, sickness too has its uses in the divinely ordered economy of life. It helps one to take a look at daily affairs at a valuable angle of vision. Eternity is apt to come within the perspective. We see what our failings are, realize perhaps as never before our complete dependence on God, and happily, it may be, rejoice in the reality of that hope which anticipates the time when the imperfect shall have yielded to the perfect and complete. It often has a mellowing influence, like the first touch of the frost upon certain fruits, this season of ill health, which we are often wont to heedlessly bewail. With all its inconveniences and unpleasantnesses, it may be an angel that we are harboring unawares, when kept to the invalid’s room with meditation, born of our helplessness, for our companion. Like David we learn to say, “It is good for me that I have been afflicted.”—*Moravian*.

LITERARY DEPARTMENT.

BOOK REVIEWS.

PHYSICAL RELIGION. The Gifford Lectures, delivered before the University of Glasgow in 1890 by F. MAX MÜLLER, K.M. London and New York: Longmans, Green & Co., 1891. 8vo, pp. xii., 410.

The title, "Physical Religion," is unique, and a little startling. The leading aim of the author is to show that the earliest religions of mankind were mere ascriptions of remarkable powers and results to visible objects or physical forces; that as man rose in intelligence and in moral sentiment he began to ascribe to these same forces various moral attributes. Higher and nobler characters were thus transferred to deities as they were developed in man himself, with the difference that these conceptions were raised to supernatural degrees. The principal field in which the author traces this development is the ancient Vedic literature of India, and he makes special use of Agni, the god of fire. He quotes various passages to show that the first traceable conception was that of fire as a simple agent. But as fire is beneficent or ruthless, according to its application, it gradually gave rise to the conception of character. The sun as it revives the earth suggests omnipotence, and comes to be regarded as the giver of life and the father of all things.

The Vedic hymns, no doubt, indicate these attributes, but the difficulty lies in establishing a regular gradation. Without a theory to be supported the student of the Vedas would probably never dream of a gradual evolution. The hymns were written at different periods and by various authors, some of them centuries apart. They vary according to the richness of fancy possessed by their respective authors.

Professor Müller's earlier testimony conveys the impression that the Vedic literature, instead of rising to a higher character, continually lapsed as time advanced. The later Vedas, all based upon the first, were manipulated to suit the purposes of the priesthood. In his lecture of Caste (see "Chips from a German Workshop," vol. ii.) he shows that no later Sanskrit hymn is to be compared to the earliest Rig Veda in its hymn to Varuna, and that most of the fowl doctrines of Hinduism were of later date.

For many years Max Müller has been, next to Ebrard, a chief witness for the prevalence of monotheism in the early history of all religions, with the reserve, however, that he did not regard this as a result of a preternatural revelation.

He has waged many a battle with the evolutionists along these lines. He has maintained that there was a monotheism (vague, perhaps) before the polytheism in the Vedas; that some of the earliest Vedic poets protested against polytheism, and contended that even when various names were called, as Surya, Indra, Varuna, etc., one and the same being was intended; that before the separation of the Aryan tribes one supreme being was worshipped in common, and that their languages still show that for the Supreme *one name* is traceable, while their names of subordinate gods show ramification and variety. He has contended that among all Turanian branches of the human family—Tartaric, Finnic, Tungusic—and even among the tribes of Africa and of the Pacific islands, side by side with their worship of nature, of ancestors, and even fetiches, there is still traceable

"a not altogether faded reminiscence" of one Supreme God, the Father of all men.

But the learned Oxford professor has of late shown signs of yielding to the assumptions and prejudgments of evolution as applied to religious development.

When Mr. Herbert Spencer, beginning with "simple mechanical aggregates of atoms, has traced the progress of evolution up to 'the highest product of organization—thought,' and lastly through all the complex relations which exist between thinking organisms, or society with its regulative laws both civil and moral," it only remains for him to shape all the religious phenomena of the world to his theory. Accordingly in his Sociology he attempts the heavy task of showing that even the religion of Israel grew up from the simplest germs. This method is now the fashion.

But Professor Müller has heretofore protested against the dogmatism and intolerance of the evolutionists, and the "howl of derision" which all Germany has raised against Virchow because he refuses to merely guess at the existence of the "missing link" of Darwinism. Yet the Oxford professor appears to have succumbed at last, and his "Physical Religion" is a studied attempt to show the slow development of the "Concept of God in the Veda."

We are not acute enough to see that he has made out his case. On the contrary, we venture to think that he has failed. The steps and stages seem rather constructed than discovered. The "Biography of Agni" is a fancy.

The author treats of the growth of religion under three heads: (1) *Physical Religion*, as relating to the worship of physical forces and objects—fire, sun, earth, rivers, etc.; (2) *Anthropological Religion*, or the worship of ancestors, heroes, kings, etc.; (3) *Psychological Religion*, or the ascription to imaginary deities of those attributes which man finds in his own consciousness. Out of the last of these all the highest conceptions of deity may spring without the need of a divine revelation. This is the author's conclusion.

The general tendency of the lectures is naturalistic. The fourteenth lecture disposes of the claim of the modern Buddhists that Christianity has borrowed from the legends of the Buddha, but it proceeds to show that many systems have claimed for their founders a similar setting of marvellous incidents as connected with their birth, and he seems to draw the inference that Christian believers must not seriously object if the miraculous environment is denied to Christ as well as to Buddha and Mohammed.

Lectures III. and IV. are valuable for their clear and instructive sketches of the Veda and the advances of Vedic literature.

F. F. ELLINWOOD.

NEW YORK.

GOD IN HIS WORLD. An Interpretation. New York: Harper & Brothers, 1890. 8vo, pp. xli., 270.

The author calls his work an "interpretation"—that is, as he explains, not a speculation, but "a vision of living reality." In form it is a more or less connected series of reflections, *pensées*, distributed into three books with an introduction. The introduction, like the Vorspiel of a modern opera, contains all the leading "motifs." As there indicated, the standpoint of the writer is "Christian Realism," according to which the "divine life is shown to us only in the Real—in

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Nature and in Man, and chiefly in Christ." The central theme is the Incarnation as consummating the revelation of nature, giving the key to history, and furnishing the divinest power in human experience. The theme is not new, but the working out of it is. Even the casual reader will be impressed by the originality of the book. The author is essentially a Romanticist. He has an intense abhorrence of rigid systems. To all these he opposes the living ways of nature and the Spirit. The divine life, he says, is full of surprises. The poet and the prophet, men "caught in living ways," are its interpreters, not the men of science or the theologians. To the even moderately orthodox many of his dicta will appear simply shocking. He holds, for example, that "the outward structure of faith, as ecclesiastically developed," tends to fix in the mind misconceptions of God which "would appear to be blasphemous, save as we see that they correspond to misconceptions of all life" (p. 264). There is no supernatural revelation (130), no inspiration which is not continuous with the life of God's kingdom in all ages (240); and in no case does it insure perfection (234). The test of the Spirit is "correspondence unto the divine manifestation in Nature" (199). The orthodox doctrine of the Trinity is anti-scriptural (105 f.). "There is no need of an atonement to reconcile God unto man" (138), for "Justice is not a divine attribute" (140), and the real judgment has "in it no ethical quality" (143). The sacrifice of Christ means, therefore, something different. Instead of a propitiation, it rather realizes the original idea of sacrifice—"that of a love-feast in which God is the guest and associate of man" (139). The ridance of the judicial view of sin is complete. Lapses are a part of God's plan (210). There is a sort of divine abhorrence of what we call perfection and righteousness. "To be perfect, as our heavenly Father is perfect, is to be faultful according to any human standard of perfection. What we would reasonably and ethically consider a perfect world would be the sport of Nature and a subject of divine railery" (211). Christianity is not a new divine dispensation (181), but "only the intense reinforcement of divine activities for human redemption that have been operative from the beginning" (95). It is quite in keeping with this that universal salvation is regarded as an important article of the faith (151 ff.). On the other hand, we meet with quite conservative views on some matters of biblical criticism (see e.g., pp. 209 and 230), though the author is not averse to supposing that the evangelists "should tinge the record with their superstitious feeling," or shape our Lord's utterances in accordance with their own constructions (xxxv.). The one factor of the old orthodoxy which he does insist on is the reality of the Resurrection, which is to him the supreme expression of God's living power in His world (130 ff.). As to the miraculous birth, he is somewhat ambiguous (107).

As a plea for vital Christianity, the book is remarkably strong. It makes us feel intensely the pulsations of a divine life, recreative and redemptive and too large for our comprehension, in the great movements of history. It opens the eyes of our faith to behold "God now in the world His power first made, . . . his love at issue still with sin, . . . yea, and the Resurrection and Uprise To the right hand of the throne." At the same time, we cannot share the author's antagonism to system. The intellectual life is also divine. As Hegel put it, *Denken ist auch Gottesdienst*. It is not true to say that "in the spiritual world

there are no problems" (134), and still less true, that the Children of the Kingdom do not attempt the solution of any (257). The divine service of humanity furnishes, to say the least, an humble sphere for the work of the scientist and the sage, not to mention the despised theologian; for, on the one hand, civilization is not so undivine a thing in God's world as it is represented (240 f.), and, on the other, even though ministration could be—as it should not—so sharply set over against contemplation, as it is here (188), the adjustments we are called on to attempt of social relations in the Christian spirit, as a part of the ministration, require the best wisdom of reflection and experience. The childlikeness of faith is not the same as rudimentary intelligence, and man is not simply receptive, but co-operative in the divine revelation. The opinion that "logical perfection of form is a fatal defect" (xxxiv.) works badly in the case of our author, even from the literary point of view. The succession of so many brief paragraphs, each full of ideas indeed, but often abruptly introduced and sometimes rather loosely constructed, tends to obscure the continuity of what we should perhaps apologize for calling the argument. But worse; it leads, at times, to rhapsody and sentimentalism (129, 131, 134 ff.). Nevertheless the book is one which, if read once, will be likely to be read in parts many times, and this as well for its eloquent passages as for the penetrating insight of some of its startling paradoxes.

H. N. GARDINER.

SMITH COLLEGE, NORTHAMPTON, MASS.

OLD TESTAMENT STUDIES: AN OUTLINE OF OLD TESTAMENT THEOLOGY. By R. V. FOSTER, D.D., author of "Introduction to the Study of Theology," and Professor in the Cumberland University Theological School, Lebanon, Tenn. Nashville, Tenn.: Board of Publication of the Cumberland Presbyterian Church. Chicago and New York: Revell, 1890. Pp. 370, \$1.50.

The aim of this volume, as indicated in its subtitle, is to present in outline the facts and doctrines of Old Testament theology. It was prepared evidently for readers who desire to have a concise statement of the results of investigation, without the minute details of criticism. It is based upon the larger works of foreign and American scholars, but it is not by any means a mere compilation. The introduction contains brief essays on 1. Biblical Theology; 2. Revelation, and 3. The Relation of the Old and New Testaments to Each Other. In the body of the work the material falls under a threefold division: 1. The Pre-Mosaic Period; 2. The Mosaic Period; 3. The Period of the Prophets. The plan pursued is first to present the historical facts, and then to formulate the doctrinal contents of the revelation for each period. An exhaustive list of topics is not attempted, and the discussions are necessarily brief. The author's method is sound. He insists very properly on the principle that the interpretation of the several parts of the Old Testament should be kept within the limits of the actual knowledge of the times of which they are the product, and not be allowed to take color from the more advanced knowledge of a succeeding age. In applying this principle to the case of Abraham, the author gives a satisfactory portraiture of the Father of the Faithful, as he appears before us in the critical periods of his life. When he comes to deal with the prophetic functions he assigns the first place to the preaching element. The prophet was primarily a preach-

er. If he foretold future events it was because the circumstances of the times required it. The aim was moral; the purpose was didactic. The prophet used his own prediction, given to him by Jehovah, to point a lesson, to instruct, to comfort, or to warn. But the majority of prophetic utterances were not predictions. Many popular errors relative to this whole matter need to be corrected. Let the true view become general, and the study of prophecy will be the delight of many who now neglect it.

In the discussion of the sacrificial element in the Old Testament, while its typical character is admitted, the chief significance is given to its retrospective and memorial aspects (p. 241 f.).

The author deals with difficult points in a spirit of candor. His position is in the main conservative. Occasionally there is a departure from the more commonly received opinion. "Elohim" is explained as a plural, which originally designated the gods of polytheism, but was adopted by the biblical writers to denote the true God in the manifold perfections of His being (p. 119). The story of the temptation and fall of the first pair is held to be a pictorial rather than literal representation of the facts (p. 177 f.).

The style of the book is clear, but lacks somewhat in vivacity. More frequent citations of authorities, especially in cases of direct quotation, would have added to its value. We commend the book as one which teachers and older students in our Sunday-schools will find useful. If the reader do no more than peruse it once and then lay it aside, he will not have read it amiss. But he will read to better purpose if he mark the points of special interest and consult some larger work, such as Oehler's "Old Testament Theology," which is happily accessible to the English reader. The book is well printed, and has a fair index.

T. F. DAY.

SAN FRANCISCO THEOLOGICAL SEMINARY.

THE GOSPEL OF MATTHEW. By JOHN MONRO GIBSON, M.A., D.D. New York: A. C. Armstrong & Son. Pp. viii., 450. 8vo, \$1.50.

This volume is one of the series called *The Expositor's Bible*; The Epistle to the Colossians, by Dr. Maclaren, was one of the first issued (in 1887); Hebrews, by Principal Edwards; Revelation, by Professor Milligan, and First Corinthians, by Dr. Dods, are among the New Testament volumes that have since appeared.

The task undertaken by Dr. Gibson is no slight one; next to Revelation the Gospel of Matthew is perhaps the most difficult book of the New Testament to interpret. Waiving all questions as to its date and sources, and its relation to the other synoptic gospels, it is plainly a book from a Jewish pen, written from a point of view that would be impossible to a modern writer, and its historic atmosphere one that can never be reproduced. The task of the exegete is sufficiently difficult, still more that of expounding this gospel in popular speech. To interpret Matthew's conception of Christ, to grasp his leading ideas and exhibit them saliently and vividly in a series of discourses—to do in the sermon what the author of *Eccle Homo* may be supposed to have attempted in the essay, requires rare skill as well as great learning. Dr. Gibson's opening chapter is disappointing, and leads one to question whether he apprehended at the outset either the nature or the extent of his task.

One of the best chapters is *The Prophecy on the*

Mount, an exposition of our Lord's discourse concerning the Last Things in the twenty-fourth and twenty-fifth chapters of the gospel. The reader is led back to the proper historical view point, and made to realize the prophetic significance of the catastrophe that ended the Jewish commonwealth. The difficult word "immediately" is disposed of rather too easily, also the phrase "all these things" in xxiv. 34; these *easy* explanations of the hard places in Matthew do not stay.

We could wish that Matthew xviii., one of the most characteristic discourses in the first gospel, had received fuller treatment. Though not one of the longest, it is of the highest importance in the development of the evangelist's theme; Lange has discerned its significance, and Bruce, in his "Training of the Twelve," has given due prominence to some of its leading thoughts. The value of the present volume would have been greater if the author had stated in fuller and clearer terms his understanding of "Kingdom" and "Church" in the teaching of Christ, and their relation to the problems of modern thought and duty.

The table of contents is itself an interesting study. The titles of the chapters and the subtitles are many of them noticeably helpful to the exposition. Chapter viii. is well headed *Signs of the Kingdom*. The title of Chapter ii., *His Reception*, is less suitable. Nor do we think that "The Sermon on the Mount" is well replaced by *The Gospel of the Kingdom*; if the latter title is to be given to any one of our Lord's discourses, let it be to that contained in the third of John, the discourse with Nicodemus.

WILLIAM ARNOLD STEVENS.

ROCHESTER THEOLOGICAL SEMINARY.

BIBLE ILLUSTRATIONS FROM THE NEW HEBRIDES. With Notices of the Progress of the Mission. By the Rev. JOHN INGLIS, D.D., F.R.S.G.S. New York: Thomas Nelson & Sons, 1890. Pp. 356.

There is an especial advantage in the careful and attractive presentation of a theme like that chosen by Dr. Inglis, both to the reader of the Bible and to the student of the mind of man. The Bible is presented in literary forms which are partly local and partly, perhaps in the main, universal. The land and the book are linked together, and much of the matter of the Old Testament and of the Gospels could manifestly have been written nowhere else than in Palestine. Much of the symbolism of parable and prophecy, and the major portion of the figurative language is most fully enjoyed and keenly comprehended after knowledge of nature and man in Syria. To large portions of mankind not a little of the teaching of prophet, apostle, and the Master must lose its point; or, at least the finer shades of meaning be lost. For example, in the Pacific islands there are neither locusts nor wild honey, and the translator's substitute—arrived at after much prayer and thought—"cockroaches and molasses," may assist the reader, but hardly reflects actual fact. To us the matter may be one of merriment, and yet are not some of our translators' accommodations to the necessities of English readers as grotesque and far away from actual fact and Palestinian local color? What a loss it seems to us that millions of people who never saw sheep or shepherd must miss the inspiring and soothing imagery of the twenty-third Psalm, and the words of the Great Shepherd!

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Here, however, the Pacific islander draws dividends from the great law of compensation, in more thorough appreciation of biblical facts and tropes which fail of their proper force in the lands of the melted glacier, where coconut palms may be lacking. Dr. Inglis, in this his second book, tells in an entertaining way what these compensations are. He was a missionary in that group of islands of Scottish name, comprising three fourths the area of Connecticut, and lying west of the Fiji. His lot was cast among the ebony and sandal-trees, where yams, bananas, cucumbers, coconuts, and sweet potatoes fed the two hundred thousand inhabitants, whose knowledge of indigenous animals was restricted to hogs, which when full grown were of the size of a rabbit. Not over fond either of soap or raiment were these people, who are now being clothed and led in their right mind to sit at the feet of Jesus. Dr. Inglis naturally begins with a chapter on "Nakedness and Clothing." But if the modern savage is dressed chiefly in more or less tattooed cuticle, was not also our first-named ancestor and ancestress? And did not Simon Peter, out of fervent impetuosity to see his Master, become for the nonce like the New Hebridesian? So also, "the curse of Canaan," "Benjamin's mess," "Gideon's soldiers lapping," *sh* versus *si* in Shibboleth, "Samson and the foxes and firebrands" are all paralleled by this alert-eyed missionary. Even the nimble flea is not too humble a subject for literary treatment, though this subject and that of "ministering angels" in the next chapter but one must not be confounded in the hasty reader's mind. Other comparisons made and felicitously treated are "the hammer and the rock," "the fig-tree," "the cock crowing twice," and "the mode of treating natives." In all these the writer shows himself a student of the original languages of Scripture, as well as of the customs of his little flock and their kinsmen.

At the seventeenth chapter, or after one fourth of his text, the author describes the natural history, manners, and customs of the islands. After ten chapters, which form a readable cyclopædia of facts, we have the history of the mission, with suggestive biographical sketches. Here, as usual, we have the lights and shadows of missionary life, a record of the sure fulfilment of the divine promises of blessing to the earnest laborer in the world's harvest field, and encouragement and cheer to all who believe in the Redeemer's last command. Sad indeed is the picture of the woes inflicted by the white man's diseases, intoxicants, and destroying instruments. Throughout all his narrative the author casts many a side-light upon Scripture text, and the volume is thus throughout doubly interesting. For the pastor interested in finding fresh matter for missionary stimulus, or for the preacher seeking homiletic illustration, Dr. Inglis's work is of more than ordinary interest, and his example may be commended to other missionaries. We have here but another of the numerous reflex influences from the mission field, showing how much we who stay at home owe to our brethren toiling in the "foreign" field.

WILLIAM ELLIOT GRIFFIS.

BOSTON.

STUDIES IN CHRISTIAN BIOGRAPHY—ST. CHRYSOSTOM AND ST. AUGUSTIN. BY PHILIP SCHAFF, D.D., LL.D. New York: Thomas Whittaker, 1891. Pp. viii., 158.

As stated in the preface, this is the first of a series of *Studies in Christian Biography* which Mr.

Whittaker proposes to publish. A most valuable service will thus be rendered to the Christian public, and the successive volumes will be awaited with eager expectation. It is eminently fitting that these *Studies* shall be introduced to thoughtful readers by notices of the two greatest men of Christian antiquity—Chrysostom, the prince of sacred orators and exegetes in the East, and Augustin, the foremost theologian of the West, by that veteran of Patristic scholars in America, Dr. Philip Schaff.

The author's exhaustive studies, in preparation of his Church History and of the learned Prolegomena and notes of the six volumes of the works of St. Chrysostom and the eight volumes of the works of St. Augustin in the *Nicene and Post-Nicene Library*, put him in closest affiliation and sympathy with the heroes whose life-story he has told so lovingly. It is this magic power of the historic imagination which causes these men to emerge from the silence and darkness of the dead past, and enact their wonderful experiences before our very eyes. So Dr. Schaff seems almost like Luther's friends, jotting down the "Table Talk," or a Boswell eagerly catching the words that fall from the lips of Johnson. He thinks their thoughts, he writhes under their agonies, he shares their triumphs, he goes with Chrysostom into his lonely banishment, he rejoices in the victories of the Bishop of Hippo. Thus are these *Studies* more charming than the best-told romance, while they bear to old and young, to the scholar and to the lay reader as well lessons of untold value. Nor does his admiration for these great men blind the author to their failings in character and theology, but, like a loving and faithful friend, he clearly reveals these to the reader, thus recognizing but one perfect life, Jesus of Nazareth.

The book should be in thousands of Christian homes and in Sunday-school libraries, to tell its wonderful story, as well as to enshrine the memory of those Christian mothers, Anthusa and Monnica, by whose prayers and example these men became what they were.

CHARLES W. BENNETT.

GARRETT BIBLICAL INSTITUTE, EVANSTON, ILL.

HISTORY OF THE AMERICAN EPISCOPAL CHURCH, FROM THE PLANTING OF THE COLONIES TO THE END OF THE CIVIL WAR. BY S. D. MCCONNELL, D.D., Rector of St. Stephen's Church, Philadelphia. New York: Thomas Whittaker, 1890. 8vo, pp. xiv., 392, \$2.

A casual opening of this volume at any point where the author has occasion to speak of "the Church," meaning thereby the Protestant Episcopal Church in the United States, might lead one to suppose that we have to do with a man who makes the extremest of claims for his denomination. But such an assumption would be wide of the mark. Convenience, not bigotry or narrowness, has led to the choice of the term. On the contrary, this volume, in its honesty and fairness of statement, leaves little to be desired. In fact, it sometimes seems as though the author might have drawn the veil of charity over some of the shortcomings of men prominent in the denomination, and over some of the unfortunate circumstances which he has felt called upon to relate.

It is a story of intense interest which these pages contain. It is well divided into two parts, the first coming down to the War of the Revolution, and the second taking up the tale with the period of the

formation of the present civil government. While the colonies existed as such, the American Episcopal Church was a neglected child of the Church of England; but so soon as their independence became recognized, the organization became the Protestant Episcopal Church in the United States. Herein lay in good part its weakness under the former order of things, and later its strength. So long as it was part and parcel with the Church of England it antagonized more and more the growing sentiment in favor of freedom from English control. It became more and more Tory in its sympathies and affiliations, because it was bound strongly to the then existing state of affairs. Hence its near approach to total extinction with the success of the Revolution. In the South men turned away from it, and in the East its loyal members went into voluntary exile. The associations of the Episcopate were with a state of things that was hated, and which had led finally to an appeal to arms. Then again the great loss and weakness, due to the failure to obtain the consecration of a bishop who should stand on the field with a full knowledge of its needs, had an evil effect upon the prospects of the Church. Having no effective and governing head, it fell on evil days, and was subjected to a vast variety of vicissitudes. These the author duly portrays. It is another rehearsal of the familiar story of British ignorance of and indifference to things American. It was not till after the close of the war, and then only through the Scottish non-jurors, that the Episcopate was at last brought to these shores, and then, in the person of a man who was still under British half-pay, in recognition of his former services as chaplain to the British forces.

But so soon as Independence and a stable government were assured, the position of the Church was once more clearly defined. It is bound by loyalty to the government under which it exists. When the War of the Rebellion came, bringing with it a division among the States, the Church divided along the same lines, but the division was never recognized in the North. The roll at the General Conventions was called as of yore, and Alabama headed the column. When peace came, the roll remained unchanged, and without serious jar or discord the two parts again came together to form one grand whole. Herein the organization was strong, and herein lay the beauty of the system. Instead of two churches, identical in everything except location, divided by the line which marked the civil struggle, there is but one Church, united, aggressive, and progressive. The same cause had been at once its former weakness and also its later grand source of strength and unity.

The volume contains a sketch of the history of Episcopacy in this country rather than an exhaustive treatise. It has the interest of a romance, and one is almost loath to lay it down. The author has paid attention as well to the antecedent facts as to the story proper, and we are presented with a brief but effective setting of the tale.

The style is picturesque in places, but always clear and forcible. One learns to know the man through his judgments and opinions. Sectarian bias is scarcely apparent at any point, and in this way the book is the more commendable, as it is one which is calculated to be read, not by the clergy alone, but by the laity also. It has much that will commend it to plain and sensible readers, so that its influence will be widely felt. While there are no attempts at "fine" writing, the clear and vigorous phraseology of the author is worthy of all praise. Occasionally there are expressions used which can scarcely be justified, though these are

comparatively few. The sentence (p. 289), "This sort of treacle catches few flies," clenches the thought, but some will question its elegance. Another is not open to any defence from the charge of inelegance and incongruity (p. 259), "To effect this he cooked a plan which put all the bishops in a corner." The title given on page 157, "Graham, Earl of Claverhouse," is an error, for John Graham, of Claverhouse, Viscount Dundee.

There are some errors of date which have been noted, and which have been corrected elsewhere by the author.

In closing, it only remains to add that the spirit of the book is such that were it to be faithfully imitated and practised, sectarian zeal and denominationalism would steal away into the darkness, and the dawn of the day of the coming of fraternal relations on a larger scale and a broader basis, if not of Church Unity itself, would soon begin to brighten the ecclesiastical sky.

CHARLES R. GILLET.

UNION THEOLOGICAL SEMINARY.

WILLIAM E. DODGE: THE CHRISTIAN MERCHANT.
By CARLOS MARTYN. New York: Funk & Wagnalls, 1890. Cloth, 12mo. Pp. 349, \$1.50.

The author of this interesting volume has given a number of works to the public, but we doubt if any of them is so well calculated for usefulness as this one. Some are of a different opinion, and have asked why a statue has been erected to Mr. Dodge, or why a memoir of him should be put into a collection of noted persons, since he was not a soldier, nor a statesman, nor a scientist, nor a man of letters. The answer is to be seen in his conspicuous excellence in private life. He was a merchant prince, and attained that position not by accident or family influence, still less by unworthy means, but by industry, frugality, enterprise, and a far-seeing sagacity, by a combination of business qualities not often seen united in the same person. There are a great many merchants, but how few in the whole number attain great wealth with an honorable name. But Mr. Dodge was much more than a merchant. He was a Christian and a philanthropist, consistent in character, active in good works, and exerting an influence for good in many different directions. He did not accumulate large sums to be given away after his death, but was his own executor all through his life. Nor was he the slave of caprice or of pet schemes, but with a large and comprehensive outlook aided with voice and pen and purse every worthy enterprise that came before him. His many-sided activity was shown in Church and State, to the old and the young, to white and black, in Sunday-schools and ministerial education, in the cause of temperance, of peace, of Bible societies and tract societies, and in numberless wayside humanities. Nor was this at the sacrifice of domestic and home-bred virtues, as was said to have been the case with the honored philanthropist Howard. Mr. Dodge's family circle was the *beau idéal* of a happy Christian home, and its inmates as well as all others who crossed his threshold bear sweet and pleasant recollections of its constant amenities.

It was well worth while to sketch the outline of such a life, to note its progress, to see its interior springs and trace its results, and this the Rev. Mr. Martyn has done with tact and skill and sympathetic emotion. We can hardly agree with him in the opinion that Mr. Dodge should have been an Abolitionist, or that his course previous to the war needed an atonement (pp. 128, 129), for the

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overthrow of slavery was due far more to the insensate folly of its upholders than to the efforts of those who found their meat and drink in decrying the institution. Nor can we for one moment allow that he "loved peace more than righteousness." He did all that he could in the Peace Congress and elsewhere to avoid war, but when it became inevitable, went in with heart and soul for the country, as became a man of intense patriotism. And he needs no apology. His course is the more worthy of remembrance because its good qualities are imitable. It is an excellent pattern to be set before young men, as showing how a lofty character can be built up and a Christian standard maintained through a long course of years and amid very widely different environments. In Mr. Dodge's case the child was father to the man, and the splendid consummation of riper years was but the natural development of the principles and habits adopted while yet young. For this reason it is eminently fitting that his portrait statue should stand where Broadway intersects Sixth Avenue, and that this book should be written and widely circulated.

T. W. CHAMBERS.

NEW YORK.

FRANCIS WAYLAND. By JAMES O. MURRAY, Dean and Professor of English Literature in Princeton College. (American Religious Leaders Series.) Boston and New York: Houghton, Mifflin & Co., 1891. 12mo, pp. ix., 293, \$1.25.

Dr. Wayland is one of the very best subjects for a biographer's skill. It is right also to class him among the few great American religious leaders, although he was not so much a leader in religious things as a deeply religious man who was accepted as a leader in other things. It can hardly be said that Professor Murray does him justice. He has painted a portrait with much painstaking and more than needful attention to minutiae, but he has given it no background. He has studied the man too much apart from his surroundings. The impression he leaves is that we have heard inadequately of a great man, whom we would gladly know through some reporter who was himself more in sympathy with his spirit.

Dr. Wayland was essentially a man of the people and a man of affairs. His father was an English Baptist currier in New York, and a lay preacher as well. The son was reared in the painfully religious atmosphere of such a home. In 1813 he graduated at Union College, aged 17, younger than the age at which boys now enter college. He says himself, "The course was very limited. Chemistry was scarcely born: electricity was a plaything; algebra was studied for six weeks; and geology was named only to be laughed at." This was the university training of the man who, thirty years later, as President of Brown University, was to revolutionize the methods of college instruction. He whose own education had been purely classical was to be the first one to give to the physical sciences that pre-eminent place which they have long held. It is strange that the man who was most widely known while he lived as the great champion of foreign missions, the authority in moral science, the great college president who inspired his students with noble aims, should have done his abiding work almost unconsciously. His introduction of the "elective system" of study, and the change which he effected in the way of estimating the relative values of different kinds of knowledge, have effected the whole world. His moral philosophy has been long obsolete. We

question if it was ever of value for anything but a mental gymnastic. It gave no satisfactory account of either the origin or the processes of the moral faculty. And yet it was probably the best extant. Its author was not in possession of adequate material from which to construct a moral philosophy, but what material he had was used with his characteristic sagacity and knowledge of the ordinary conduct of men. Our biographer has but little to say concerning this character of Dr. Wayland, in which he was best known to the public. But he has drawn a very engaging picture of the personal appearance, habits, and daily life of his subject. He looks at him always from the outside. We see little of how the world looked from Dr. Wayland's point of view, but the whole effect is pleasant. For the purpose contemplated by the publishers in projecting this popular series of "American Religious Leaders," the work is also well done.

S. D. McCONNELL.

PHILADELPHIA.

BOOK-NOTES, BY THE EDITOR.

We have received from Randolph three little things, all different and all good in their way. *A Characteristic of Modern Life*; five essays, by the author of "The Recreations of a Country Parson," etc. (25 cents), is a pretty little piece of 74 pages, having as its motto, "The great characteristic of modern life is worry." It is a helpful and brightening tract, which is intended and calculated to do much good to those who know exactly what worry is, and also to those who have experienced it but who have failed to distinguish it in its essence and true inwardness. One cannot rise from its perusal without having been uplifted by its wise and wholesome thoughts of comfort and encouragement. *Are they not Safe with Him?* by Henry Drummond (25 cents), is a little poem of comfort for the bereaved. It is a tender little gem, and its external form corresponds well with its internal beauty. *The Planting of the Kingdom*, a synopsis of the missionary enterprise, by Philo F. Leavens, D.D. (40 cents), is a little book of 48 pages, into which a vast amount of information is compressed. The main outlines of the history of missions in all lands, with the dates of the principal events placed opposite in the margin of the page, are given in the briefest form, so brief, in fact, that no one has any excuse for not knowing the main features in the progress of Christians missions since they first came into existence. The compilation is made by a most competent hand, one well known for his enthusiasm for the matter, and it is calculated to be of great value to the minister who is desirous of a sweeping glance over the whole field in preparing for the missionary talk before his congregation. As a guide to intelligent study of the subject it is worthy of all praise.

Honda the Samurai. A story of modern Japan. By William Elliot Griffis, D.D. (Boston and Chicago: Congregational Sunday-School and Publishing Society, 1890. 12mo, pp. 390, \$1.50.) *Pioli: the Last of the Missionaries*. A picture of the overthrow of the Christians in Japan in the seventeenth century. By W. C. Kitchin. With illustrations by G. A. Traver and Henry Bouche. (New York: Robert Bonner's Sons, 1890. 12mo, pp. 468, \$1.) Whoever takes up the former of these volumes, expecting to find in it a "story," will be disappointed so far as anything corresponding to the ordinary understanding of that word is

concerned, and whoever takes up the latter expecting anything more of an "account" of the extermination of Catholic converts than can be summed up in a very few words, will likewise meet with disappointment. Mr. Kitchin has written a "story," and Dr. Griffiths has written an "account" of Japan before and during the overthrow of feudalism in the Flowery Empire. Those who read for the story's sake will choose the volume of Mr. Kitchin, while those to whom information about Japan is of interest will follow Dr. Griffiths. On a very slender foundation of personal narrative, in "Honda the Samurai," we are made acquainted with a very large number of things that one wants to know about that land which was first opened to the world by the American fleet under Commodore Perry. There is only one thing that can be said in criticism of the volume, and that concerns its method. The information that one gains is disjointed and in fragments. The whole subject is not presented in a systematic way. On the other hand, it is true that this method is a direct outgrowth of the aim and scope of the book. On a framework of fact, the history and the institutions, the scenery and the customs of the land are brought before us in the form of instruction given by a father to his children, and in the experiences of the "hero" of the tale. While written for children, we have no doubt that "children of a larger growth" will find in Dr. Griffiths' book many things that will both interest and instruct them. After reading its pages one is in a better position to understand the things that are reported from Japan, and to appreciate the efforts for progress making there and the elements opposing such progress.

Nunnery Life in the Church of England; or, Seventeen Years with Father Ignatius. By Sister Mary Agnes, O.S.B. Edited with preface, by the Rev. W. Lancelot Holland, M.A., vicar of All Saints', Hatcham, S. E. (London: Hodder & Stoughton, 1890. 8vo, pp. xxviii., 207.) If the "revival of monasticism in the Church of England" had promised to extend itself in any degree, and to make many converts in this country in any of our denominations, this volume might have had the effect of alarming the average Protestant reader. Here we have the tale of one who for seventeen years was an inmate of various institutions under the charge of Ignatius, who has recently been in our midst gathering money for the support of his nunneries and monasteries. If the statements are true, they will go a long way toward convincing those who may be wavering in their opinion that monasticism under any auspices or in any form is anything but a blessing.

Our task in the present review is not to expose Ignatius or to cast obloquy upon him. Of the truth or falseness of the things charged one can only judge from the guarantee of the editor, who is vicar of a large parish in London, and from the general impression derived from a perusal of the book. It is only fair to say also by way of preface that at the start our predispositions were in his favor. Nevertheless a careful perusal of the volume has left the impression of the truth and honesty of the recital very clearly in our mind.

The avowed purpose of the book was solely to warn others from a course which cost the author dear. That, without malice or other evil intent, has finally led the author to a step from which she held back for two years.

Of the contents of the book we can give only a few particulars. Aside from the personal narrative, we find that the novice upon entering one of

Ignatius' institutions has to take the three vows of "holy poverty," "holy chastity," and "unconditional obedience" to the superior, who is alleged to assert that his voice is the voice of God, so far as the novice is concerned. Who looks back after taking these vows is threatened with a curse. Conscience and reason are things exercised by the superiors alone. Confession is practised after the Romish fashion. Penance is inflicted in an arbitrary and often in a disgusting form. The literature read and the worship books used are derived from Rome. Popish doctrines—infallibility and the immaculate conception alone excepted—are taught. Mass is celebrated, in which the Romish "Ordinary" is used. Other things too numerous to mention are enumerated and amplified in this book, till one is led to inquire why such things are tolerated.

And yet we have heard the man who is responsible for these things stand in a Baptist pulpit and preach free grace through Jesus. To be sure there was a great deal of the emotional in the discourse, yet there was the kernel and truth of the Gospel.

The accomplished pastor of the First Presbyterian Church, Chicago, the Rev. John Henry Barrows, D.D., has published recently a volume in which he maintains the thesis, "The Gospels are true histories." The book contains "Seven Lectures on the Credibility of the Gospel Histories." With an introduction by Rev. F. E. Clark, D.D., President of The United Society of Christian Endeavor." (Boston: Lothrop, 1891, pp. ix., 146, 12mo, 75 cents.) Some of the lectures had been previously published in the weekly religious press, where they had been well received. The style of the author is bright and lucid, his facts well marshalled and forcibly stated, his statements such that they evince wide reading and sound judgment, rendering the volume one that is calculated to do good in the fields where it was intended to circulate. The drift of modern thinking is seen in one of his statements, where he differs by worlds from the position of such as Dr. Shedd: "Their [Gospels'] record may be true, even if they were not written by the men whose names they bear. Christianity may be divine, whether Matthew, Mark, Luke, and John, or some other persons wrote these Gospel books." Any other view would be pernicious and perilous, if not fatal.

In furtherance of the project to erect a tablet at Delfshaven to the honor of the Pilgrims and the Dutch Republic, the Congregational Club of Boston passed a resolution containing this phrase: "Whereas, Remembering the hospitality of the free republic of Holland so generously bestowed upon the Pilgrims. . . . In the interests of exact historical accuracy, Dr. William C. Winslow, of Boston, prepared and read before the New England Historic Genealogical Society a paper entitled "The Pilgrim Fathers in Holland. Their condition, and their relation to and treatment by the authorities and the people, with special reference to the proposed monument at Delfshaven." (Boston and Chicago: Congregational Sunday-School and Publication Society, 1891, pp. 24, 8vo, 10 cents.) Dr. Winslow joins with Dr. Walker, of Hartford, and the late Dr. Dexter in declaring that the monument of "grateful recognition to Dutch hospitality" would be a perpetuation of a historic error. Dr. Dexter denominated it "a fancy which is in the face of history." The action taken is not due to opposition to the erection of any monument, but only to that inscription, which would be opposed to the plain facts, as described by certain of the Pilgrims themselves.

Dr. Winslow sufficient commitment

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Dr. Winslow's showing is brief, but it is certainly sufficient to give pause to such as are not blindly committed to an erroneous "form of words."

QUARTERLY AND MAGAZINE REVIEWS.

CONTENTS PAGES AND DIGESTS OF THEIR PRINCIPAL ARTICLES.

THE PRESENT RELIGIOUS CRISIS IN JAPAN. By Mr. NOBUTA KISHIMOTO. *The Andover Review*, Boston, June, 1891.

It is the almost universal testimony of missionaries and native workers that Christian work in Japan is passing through a certain crisis. The present article is a statement of some of the important causes and the means that may well be taken to meet the condition.

The causes are twofold: first, those which are common to all Christian workers; second, those which are special to the orthodox theology of the conservative bodies. Under the first head the causes mentioned are, first, the general attention of the Japanese is engrossed in interest in politics, especially the organization of the constitution and the formation of the parliament. This, however, is not very serious, and will soon pass. The second cause is the general anti-foreign spirit aroused in connection with treaty revision. This also is temporary, and is already subsiding. The third is the misunderstanding and misapplication of the emperor's rescript on morals, which has led some Shintoists to conjecture that it is a sign of the establishment of Shintoism as the State religion, and has given a kindred idea also to the Confucian scholars. Both these are incorrect. All that the rescript does and can mean is to emphasize the importance of moral education, which, in the confusion of the introduction of Western institutions, was in danger of being forgotten. The fourth is the growing effort on the part of Buddhists to hinder the advance of Christianity. Buddhism, as the popular religion, is losing its influence among the educated. The increase of Christians is so far the decrease of Buddhist believers, and the increase of Christianity means the decline of Buddhism. Thus, Buddhist priests are resorting to every means to hinder the spread of Christianity and to maintain the supremacy of their religion. The fifth cause is the underlying and far reaching influence of prominent and influential men, including, (a) Buddhists, especially teachers in the university; (b) the teachers of Confucianism, numerous among the officials; (c) those who, having studied Western materialism, positivism, and agnosticism, have been unfavorably influenced by certain ceremonies and dogmas of the Christian church; (d) a still larger class, who are entirely indifferent to any religious matters. The sixth, and one of the most prominent causes, is the general doubt among the common people as to whether Christianity is worthy and substantial enough to be adopted, and is due to the different forms or sects under which it has appeared in Japan. These are (a) the three great divisions, Romanism, Nicholism (the orthodox Greek Church), and Protestantism; (b) the different sects of Protestantism, now numbering about thirty; (c) the introduction of the new Liberal Theology from Germany, and Unitarianism and Universalism from America. The natural consequence upon the popular mind of the fatal contradictions between these systems is that if Christianity is so disputable and unsettled, it is probably not worthy and substantial enough

to be adopted instead of the religious systems of their ancestors.

II. The causes which are special to the orthodox theology of the Conservative bodies. These are (1) the new Liberal Theology of the German missionaries, which is, however, not to be confused with rationalism, the missionaries themselves not being followers of the Tübingen school. It is constructive rather than destructive. The reasons for their influence are (1) their knowledge of comparative religion, and thus of the real points of the superiority of Christianity over other existing religions; (2) their theology represents the critical and historical investigation of the philosophy of religion in Germany for more than a hundred years; (3) their intellectual ability, noble attitude, and religious spirit. The second cause is the introduction of Unitarianism and Universalism from America, which are more radical and more destructive than the new Liberal Theology of the Germans. The third cause is the liberal movement in the Orthodox churches themselves, whose hidden source is found in the emphasis laid in the traditional dogmas by strict orthodox theology. Originally weak, this has been growing, and is illustrated by the remark of a graduate of the university who had attended the summer school held in one of the missionary centres, and exclaimed in disappointment, "I had expected something better, but found there only the theology of the seventeenth century." As the influence of the new Liberal Theology and the radical influence of the Unitarians became felt, this feeling began to assert itself, especially under the lead of an influential pastor of an orthodox denomination; and although not fully developed, its character may be summed up in the phrase, "A Japanese Christianity for Japan." According to this, Christianity in that country must be built upon the foundation of the existing native civilization, and upon the influence of Buddhism and Confucianism; the absolute doctrine of the manifestation of God, the infallibility of the Bible, the vicarious atonement of Christ, the doctrine of original sin, are of comparatively little importance. What is important is the love of God, the love of Christ, to die to sin, and to repent of our transgressions. "Therefore, if one sincerely loves God, loves Christ, and loves his brother according to the commandments, then to whatever sect he may belong, or whatever may be his theological opinions, I will surely call him a true Christian." Undoubtedly such are the general features of the liberal movement of the Orthodox church in Japan; just how large a proportion of the orthodox churches come under that influence is not evident. Some missionaries are anxious, but there is no occasion for such anxiety, as the leaders of that movement are men of deep religious spirit, and will never go astray from their faith in Christ as the Saviour from God. The fourth cause of this special difficulty is the general confusion or embarrassment felt among the native preachers as to the essence of Christianity. When the doctrines of the vicarious Redemption, the Divinity of Christ, the infallibility of the Bible, etc., are regarded by some as unessential, the foundation stones seem to them to be crumbling away. Had these preachers a full Christian experience and full knowledge of historical Christianity, they might stand firm in their faith; but they find difficulties. Some lose the foundation of their faith, and some do not know what to preach. Some cannot preach anything in boldness and confidence.

Having thus considered the causes, the question comes how to meet the crisis. One way is by what may be called the "qualification method;" that is,

to consider the qualifications of those who work in this field of evangelization. These are, first, a sufficient knowledge of comparative religion. In Japan Buddhism is the popular religion; Hindoo philosophy is taught and studied; Confucianism furnished the standard of national morality, and there is, in addition, the native Shintoism. To preach Christianity adequately and successfully in a country like Japan some knowledge of comparative religion is an absolute essential, (1) because one cannot know the real superiority of Christianity without knowing these other religions, that he may compare not only their evil side but their good side with the advantages of Christianity; (2) because by such fair comparison only can there be obtained a firm foundation for those who are not prejudiced by circumstances; (3) only thus can those who believe in the other systems be reached. The second qualification is familiarity with the modern religious and theological tendency of the world, as well as with that of Japan. The third and last qualification is the recognition of the fact that the first and ultimate aim of missionary work must be to *Christianize* Japan and not to *foreignize* it. Just as the Christianity of Peter is not exactly that of Paul; of Germany not that of America; so, that of Japan must have its own specific characteristics. The clear distinction between essentials and non-essentials must be always kept in view. All this does not militate against the essential of an earnest and intense zeal in preaching Christ and the Gospel. They are means to an end, not the end itself.

THE SETTING OF ST. PAUL'S APOLOGY. By IRVING J. MANATT, Ph.D., LL.D., U. S. Consul at Athens, Greece. *The Old and New Testament Student*, Hartford, Conn., June, 1891.

In an unusually long article for this periodical, Dr. Manatt sets forth with marked clearness and interest the peculiar advantages of the position from which the Apostle preached his famous sermon to the Athenians. Recognizing what every traveller feels, that the first impressions of the Areopagus are very disappointing, he shows how the more one looks at it and takes in all its surroundings, traditions, etc., the more he feels that a nobler site could not have been found. He first briefly glances at the traditions that gathered around this place when the first jury trial of Greek mythology was held, and then sketches the view that met the Apostle's eye as he ascended the steps and looked around upon Athens, then in her full Hellenic glory. As one after another of those grand monuments of thought and art come before the mind, from the very prison doors of Socrates, which faced him as he spoke, there seemed to come the proof that, even in the times of ignorance, "God had not left Himself without a witness" there.

THE LIFE OF FATHER HECKER. By Rev. WALTER ELLIOTT. *The Catholic World*, New York, June, 1891, Chapters 25 and 26.

These two chapters in the life of the founder of the Paulist Community give a sketch of the beginnings of that community, and Father Hecker's idea of a religious community. The ultimate principle is expressed in the following extract from his diary: "It is for this we are created, that we may give a new and individual expression of the absolute in our own peculiar character. As soon as the new is but the re-expression of the old, God ceases to live. Ever the mystery is revealed in each new birth; so must it be to eternity. The eternal absolute is ever creating new forms of ex-

pressing itself." This new order is to be found by observing men's strivings after natural good. A few quotations will give some conception of the general idea. "A new religious order is an evidence and expression of an uncommon or special grace given to a certain number of souls to meet the special needs of their epoch, and unless its activity is directed chiefly to supplying those special needs, it will decline and fail. The true Paulist is dependent entirely on God for his spiritual life, and aims at a Christian perfection consistent with his natural characteristics and the type of civilization of his country. . . . Individuality is an integral and conspicuous element in the life of the Paulist." The whole chapter should be read by any one desirous of studying a most significant movement among the Roman Catholics of America.

THE SIGNIFICANCE OF MODERN CRITICISM, by HAMILTON W. MARIE, in *The Andover Review*, Boston, June, 1891, is a most interesting article, sketching the development of criticism under the influence of the inductive method. The older criticism involved the idea of a fixed and formal set of laws constituting an art, and was based on standards which were supposed to be exact and final. The later involves the idea of the growth of literature with the growth of man, the essential element being, not conformity to a rigid order of form, but soundness and veracity of thought and beauty and flexibility of expression, and modern criticism seeks especially the fact and the law of life and art, which form the basis of growth.

THE ARMENIAN CHURCH: ITS ORGANIZATION AND DOCTRINES. By Rev. J. L. BARTON. *Missionary Herald*, June, 1891.

In ecclesiastical matters the Armenian Church began at A.D. 551 as the year one, and from that period they reckon time. This is the date found in nearly all old manuscripts of the church.

LEADING DOCTRINES. 1. They separated from the original church upon the question of one nature and one person of Christ; the Armenians accepted the doctrine which had been condemned by the general council.

2. They believe the Spirit proceeds from the Father only.

3. They accept seven sacraments, although baptism, confirmation, and unction are intermingled in practice.

4. They immerse infants, eight days old or less, three times, and offer to them the communion.

5. They accept fully transubstantiation, and worship the consecrated elements as God.

6. They use unleavened bread, which is dipped in the wine and given to the people, who receive it into the mouth from the hand of the priest.

7. They pray for the dead, but deny purgatory.

8. They practice auricular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.

9. They pray to the Virgin and to saints, and have great faith in the mediation of these; with the Greeks, they reject images and accept pictures.

10. They believe in the perpetual virginity of "the Mother of God."

11. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth apart from this. All are saved who partake of all the sacraments, do proper penance, observe the fasts of the church, and perform good works.

12. Original sin is removed by baptism; actual sin by confession and penance.

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THE OLD AND NEW TESTAMENT STUDENT.
Hartford, Conn., June.
Editorial.
The Bible a Book of Life.
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Common Sense of the Biblical Writers.
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Liberal Orthodoxy. By the EDITOR.
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THE FOREIGN CHURCH CHRONICLE AND REVIEW.
London, June.
Archbishop Magee on the Work of the Anglo-Continental Society.
The Oxford Movement.
Père Didon's "Life of Christ."
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A German "Familienabend."
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The Fellowship of Churches.
THE NEWBURY HOUSE MAGAZINE.
London, June.
The Oxford Movement.
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Sermon Outlines for June.
Biblical Questions for Competition.
THE MISSIONARY REVIEW OF THE WORLD.
New York, July.
Literature of Missions.
Missionary Money—Quality and Quantity.
Rev. A. J. GORDON, D.D.
Letters from Abroad—II. Herzhaut: The Home of Moravian Missions.
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The Monthly Concert of Missions.
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THE EXPOSITOR.
London, June.
Is the Apostolic Liturgy Quoted by St. Paul?
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A Survey of the Synoptic Question. 5. New Hypotheses.
Rev. Prof. W. SANDAY, D.D., Oxford.
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CONTENTS OF JULY MAGAZINES.

HARPER'S contains, as its frontispiece, a portrait of Oliver Wendell Holmes. W. D. Howells starts his new novel, "An Imperative Duty." Rev. J. M. Buckley, D.D., discusses "Christianity and Socialism." Theodore Child's South American paper for this month is "The Republic of Paraguay." Colonel Dodge has his third paper on "Some American Riders." Mr. Janvier contributes another local sketch, the scene of which is laid in the Spanish quarter of New York. "The Warwickshire Avon" series is concluded. Walter Besant writes of Saxton and Norman London. Mr. Du Maurier continues his "Peter Ibbotson." Brander Matthews has an article on "Briticisms and Americanisms." Mr. Curtis writes about Dr. Holmes.

LIPPINCOTT'S has the following contents: "A Rose of a Hundred Leaves," by Amelia Barr; "Physical Culture," by Edwin Checkley; "A Surprise to Mr. Thompson Byers," by Richard Malcolm Johnston; "Roebud and Rose," by Henry Collins; "The Future of Cuba," by Frank A. Burr; "Triumph," by Helen Gray Cone; "English and American Newspapers," by Alfred Balch; "A Shield and a Helmet," by Frances Courtenay Bailey; "Sunshine and Rain," by Charles Henry Ladders; "The Vengeance of Padre Arroyo," by Gertrude Franklin Atherton; "Talleyrand and Posterity," by C. R. Corson; "Some American Changes," by James W. Gerard; "Overthrown," by Charlotte Mellen Packard; "Death-Damp," by Felix L. Oswald; "Anger," by Douglas Sladen; "Captain Charles King and his Army Stories," by Major William H. Powell; "The Dodder," by Charles McIlvaine; "Some New Books," by H. C. Walsh; "With the Wits."

SCRIBNER'S for July continues its steamship series of articles with A. E. Seaton's "Speed in Ocean Steamers." Professor John H. Wigmore, of the University of Tokio, gives his impressions of the first national election in Japan. There is a posthumous story by John Elliott Curran, entitled "My Uncle Dick." Foster Crowell writes of "An Engineer's Glimpse of Hayti." Jacob A. Riis, author of "How the Other Half Lives," contributes a description of the Danish town of Ribe, where he was born. George L. Catlin, U. S. Consul at Zurich, writes a Swiss village story entitled "The Chimes of Waldeckikon." There are two sporting articles, Paul van Dyke's paper on "Izard Hunting in the Spanish Pyrenees" and Mr. Holdeis, on the Black Sea Bass Fishing on the Pacific Coast.

THE COSMOPOLITAN has the following contents: "London Charities," by Elizabeth Bisland; "A Modern Crusade," by C. Waddell; "Trout Fishing in the Lamentides," by Kit Clarke; "The Diamond Fields of South Africa," by E. J. Lawler; "Two Modern Knights Errant," by James Grant Wilson; "Submarine Boats for Coast Defence," by W. S. Hughes; "At the Dam of San Marco," by Alva Milton Kerr; "The Art of Embroidery," by Alida G. Radcliffe; "Ostrich Farming in California," by Emma G. Paul; "Country Life in Honduras," by Gertrude G. de Aguirre; "The Elixir of Pain (concluded), by H. H. Boyesen; "Falcon and Falconry," by T. S. Blackwell; "Current Events," by Murat Halstead; "Social Problems," by E. E. Hale; "Concerning Three American Novels," by Brander Matthews; poems by D. D. Ringeling, D. Osborne, and W. B. Allen.

LITTELL'S LIVING AGE The numbers of *The Living Age* for the weeks ending June 6 and 13 contain "The Rewards and Responsibilities of Medical Practice," *London Quarterly*; "Italian Secret Societies" and "Wit in the Pulpit," *Contemporary*; "Legal and Constitutional Aspects of the Lynching at New Orleans," by James Bryce, M.P., *New Review*; "Sarsfield: A Jacobite Rapparee" and "Through Chinese Spectacles," *Temple Bar*; "John Murray and His Friends," *Blackwood*; "Memoir of John Murray," by Mr. Gladstone, *Murray's*; "On Autographs," *Longman's*; "Statesmen of Europe: France," *Lecture Hour*; "The Mafia in Sicily," *Speaker*; "The Secret of Delphi," *Spectator*; "The Madmen of the Pacific," *Chambers*; "Destruction of the Ancient Monuments of Egypt," *Academy*; "The Body of Sir Francis Xavier," *Times of India*; with instalments of "In the Park," "La Bella," and "Sweet Nancy," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE CENTURY has the following contents: Portrait of Horace Greeley, frontispiece; "A Day at Laguerre's," by F. Hopkinson Smith; "Provençal Bull Fight," by Joseph Pennell; "Restraint," by Margaret Crosby; "Mr. Cutting, the Night Editor," by Ervin Wardman; "Italian Old Masters," Fra Bartolommeo and Albertinelli, by W. J. Stillman (with engravings by T. Cole); "Chatterton in Holborn," by Ernest Rhys; "General Miles's Indian Campaigns," by Major G. W. Baird; "July," by Henry Tyrrell; "Greeley's Estimate of Lincoln," an unpublished address by Horace Greeley;

"The Squirrel Inn," III., by Frank R. Stockton; "Love Letters," by C. P. Cranch; "The Faith Doctor," VI., by Edward Eggleston; "Across the Plains in the Donner Party (1846)," by Virginia Reed Murphy; "Arrival of Overland Trail in California in '49," by A. C. Ferris; "A Fourth Survivor of the Gold Discovery Party," "At the Harbor's Mouth," by Walter Learned; "The Force of Example," by Viola Roseboro; "For Helen," by Grace H. Duffield; "A Lunar Landscape," by Edward S. Holden; "The Drummer" (pictures by Gilbert Gaul), by Henry Ames Blood; "Tao: The Way," an Artist's Letters from Japan, by John La Farge; "Paris, the Typical Modern City," by Albert Shaw. Under the "Topics of the Time" department are discussed: "A Nation for a Mortgage," "The New York of the Future," "Journalists and Newsmongers" again. The "Open Letters" are: "Conscience in Journalism," by Eugene M. Camp; "The Disputed Boundary between Alaska and British Columbia (with map)," by Eliza Ruhamah Scidmore; "Similar Musical Phrases in Great Composers," by Richard Hoffman; "Talleyrand," "An Incident of General Miles's Indian Campaigns." There is the usual clever and amusing "Bric-à-Brac."

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[Any of these books may be ordered through the Christian Literature Co.]

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CHRONICLE.

May 13. First Convention of Christian Endeavor Societies in England, held at Crewe, Cheshire.

May 21–June 1. The General Assembly of the Presbyterian Church met at Detroit. The report of the Committee on the Revision of the Westminster Confession was received, and the changes recommended were referred to the Presbyteries for action. They will come up for final action at the next General Assembly. The report of Union Theological Seminary, New York, announcing the transfer of Professor Briggs, was referred to the Committee on Theological Seminaries, together with a large number of overtures from different Presbyteries, urging special action by the Assembly in disapproval of the appointment. The committee recommended that the Assembly express its disapproval of the appointment, and appoint a committee to confer with the directors of Union Seminary in regard to their relation to the General Assembly. After a long and earnest discussion on this report, and some amendments looking toward the delay of action by the

Assembly in view of the claim by the Seminary that the case did not come within the jurisdiction of the Assembly, the report was adopted by a vote of 448 to 80. The moderator of the Assembly was Professor William H. Green, of Princeton, and the chairman of the Committee on Theological Seminaries was President Francis L. Patton, of Princeton. The Assembly also decided in favor of the open Bible instead of the serpents on the cross as the central symbol of the Church's seal.

The directors of Union Seminary, at a meeting held soon after the close of the General Assembly, took action expressing their opinion that they must abide by their decision in regard to Professor Briggs. It is thought that this action foreshadows a separation of the Seminary from the General Assembly.

May 22. The full text of the Papal Encyclical on the Socialist and Labor Questions appears at Rome.

May 24. The General Synod of the Evangelical Lutheran Church was held at Lebanon, Pa. The most important question was that of the Catechism, in regard to which there had been much discussion, one party charging the other with sacramentalism, and the other returning the charge of rationalism. The so-called sacramentalists carried the day for a development of the catechism which should bind the Lutheran churches more closely together, though denying any favor to sacramentalism.

May 27. The General Assembly of the United Presbyterian Church, which met at Princeton, Ind., declined to take any part in the preparation of a consensus of faith for the Presbyterian Church, and appointed a committee to consider how the theological seminaries may be brought under the control and supervision of the Assembly.

May 28. The Cumberland Presbyterian General Assembly at Owensboro, Ky., resolved to co-operate with Presbyterian churches in the forming of a consensus creed, and declined to take up the question of the formal recognition of Jesus Christ in the National Constitution.

May 31. The Metropolitan Museum, in New York, opened to the public for the first time on Sundays.

June 4. The General Synods of the Reformed (German and Dutch) Churches convened, the former at Philadelphia, Pa., and the latter at Asbury Park, N. J. The most important action at each was the adoption of Articles of Constitution and Federal Union between the two churches. These articles preserve the individual character of the churches, but look toward the conduct of their home and foreign missions, Sunday-school work, literature, new educational enterprises and similar matters by an ecclesiastical assembly to be known as the Federal Synod of the Reformed Churches.

June 10. The Synod of the Reformed Presbyterian Church at Pittsburgh decided, by a vote of 95 to 37, to expel five ministers who signed a declaration that "Persons who make a credible profession of Christ should be received into church membership on the acceptance of our testimony and terms of communion without binding them to our explanation in the matter of political dissent and other questions." Immediately on the vote all the suspended ministers left the church. A number of other prominent ministers also announced their withdrawal from the Church.

June 13. A Roman Catholic priest, Father Mollinger, draws a large number of pilgrims to Pittsburgh, Pa., by his reputed gifts of healing.

June 18. The Rev. Dr. Isaac L. Nicholson, of Philadelphia, elected Bishop of the Episcopal Diocese of Milwaukee, on the eleventh ballot, about midnight. His election is regarded as a victory for the High Churchmen.

Remarkable religious interest in St. Louis, under the preaching of Dr. B. Carradine.

The Rev. Dr. Charles J. Little, of Syracuse (N. Y.), University, has accepted a call to the Chair of Historical Theology, Garrett Biblical Institute, Evanston, Ill.

The Rev. Melancthon W. Jacobus, of Oxford, Pa., has been called to the Chair of New Testament Theology, in Hartford Theological Seminary (Congregational).

The Rev. Dr. F. T. Gailor, Chancellor of the University of the South, was elected to the vacant bishopric of Georgia, in the Protestant Episcopal Church, but has declined.

A majority of the dioceses of the Protestant Episcopal Church have approved the election of Phillips Brooks as Bishop of Massachusetts. It remains for the House of Bishops to give their consent.

At the Seventy-first General Convention of the Church of the New Jerusalem at Philadelphia word was received from the General Church in Pennsylvania that they must withdraw from the General Convention.

The General Assembly of the Presbyterian Church (South) met at Birmingham, Ala. The most prominent questions debated were as to the qualifications for licensure and ordination. Various Presbyteries have sought changes in the laws of the Church on these points, but they were declined.

The successor of the late Dr. Magee, in the archbishopric of York, is the Rt. Rev. William Dairymple MacLagan, D.D., Bishop of Lichfield. Dr. MacLagan, who is a Scotchman, was appointed to Lichfield in 1878, to succeed Bishop Selwyn. The appointment is very well received in England.

OBITUARY.

Breckinridge, Judge S. M., at Detroit, Mich. **May 28.** He had just finished an address recommending the General Assembly to "disapprove" of the appointment of Professor Briggs in Union Theological Seminary, and as he uttered the words, "I feel that I have discharged my duty faithfully and I ask you to excuse me from further—" he fell dead from a stroke of apoplexy.

Berry, Rev. J. Romeyn, D.D., A prominent minister of the Reformed (Dutch) Church at Kingston, N. Y., immediately after taking a prominent part in securing Federal Union with the Reformed (German) Church, at Asbury Park, N. J., June 5th.

Knight, Rt. Rev. Dr. Cyrus Frederick, Bishop of Milwaukee at Milwaukee, Wis., June 8th.

CALENDAR.

July 7. There will be a meeting of Baptist young people in the Second Baptist Church, Chicago, to form a Baptist national organization for young people in Baptist churches; and to adopt measures to extend and develop State and local church societies, with the view to the education of our young people in denominational principles and work.

We invite societies of young people, of whatever name or organization, to send delegates to the convention, and Baptist churches having no young people's society are also invited to send delegates from their young people, for the purpose of forming such national organization. The number of delegates is not limited.

Let every Baptist young people's society and every church where no society exists send a large delegation. This will be a meeting of great interest.

F. L. Wilkins, D.D., Chairman; Rev. O. W. Van Osdel, Secretary; Mr. J. O. Staples, Treasurer of the Executive Committee.

July 9. International Christian Endeavor Convention, Minneapolis, Minn.

July 13. International Congregational Council, London, England.

July 15. Tenth National Temperance Convention, Saratoga, N. Y.

August 12-16. The Nineteenth Congress of the Young Men's Christian Associations of all countries, at Amsterdam, Holland. Each country will send delegates in the proportion of one delegate to every five local associations.

August 18. Second National Temperance Congress, Prohibition Park, Staten Island, N. Y.